The Christian Century

A Journal of Religion

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My Church Is Going Out of Business!

Anonymous

When Will Christians Stop Fooling Themselves?

By Reinhold Niebuhr

Drugging a Nation

The Inside Story of Japan's Opium Monopoly

By Marguerite M. Stewart

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In This Issue

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"ANONYMOUS"
veils the personality of the minister of a large midwestern church which has determined to dissociate its financial problem and program from all commercial money-raising methods. The announcement of this policy called forth a volume of local comment which indicated that such a plan still seems to many to be a sensational novelty.

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Calendar

(Continued from 3rd column)

June 11-18. Northwest Christian summer young people's conference, Spokane, Wash.
June 12-14. Texas Disciples convention, Temple, Tex.
June 13. New England Southern Methodist Episcopal conference, New London, Conn.
June 16-26. Y.W.C.A. student conference, Seabeck, Wash.
June 18-30. Third summer school of theology, interdenominational, National Bible Institute, New York city.
June 26-27. Summer school of missions, interdenominational, Winona Lake, Ind.
June 21-27. Christian-Congregational general council, Oberlin, O.

The CHRISTIAN CENTURY

May 16, 1934

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Calendar of Coming Events

May 11. Annual Spring banquet, Chicago Methodist Social union, Medinah Athletic club, Michigan avenue.
May 12-14. Chicago conference, International and Economic crisis, Morrison hotel.
May 15. American eugenics society dinner, Town Hall club, New York city.
May 15. World Fellowship of Faiths banquet, New Yorker hotel, New York city.
May 15-17. Sixth annual conference, National Council of Federated church women, Kansas City, Mo.
May 15-17. New York state joint conference, Congregational and Disciples of Christ churches, Syracuse, N. Y.
May 16. Southern Baptist convention, Ft. Worth, Tex.
May 16-17. Colorado Congregational conference, Walsenburg, Colo.
May 16-18. Seventh biennial conference, Community church workers of the U.S.A., interdenominational, Community church, Kansas City, Mo.
May 16-20. Wisconsin Evangelical church conference, Milwaukee.
May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.
May 18. Meeting of New York district, New York conference, Woman's Foreign missionary society, First church, Peekskill, N. Y.
May 18. World good will day.
May 19. Anti-war parade, New York city.
May 19-24. Convention of International union of brotherhood of rescue missions, Euclid Avenue Baptist church, Cleveland.
May 20-26. Annual national conference of social work, interdenominational, Kansas City, Mo.
May 20-26. Conference of associate church group, National social workers, Kansas City, Mo.
May 20-June 5. Unitarian anniversaries, Boston.
May 21-23. Massachusetts conference, Congregational, Harvard church, Brookline, Mass.
May 21-24. Midwest synod, Reformed church in U. S., Carrollton avenue Reformed church, Indianapolis.
May 22-24. Indiana synod, United Lutheran church, Indianapolis.
May 23-28. Northern Baptist convention, Rochester, N. Y.
May 24. Annual meeting, New York district, New York conference, Tremont church, New York.
May 24-28. Diamond jubilee celebration of Baker university, Baldwin city, Kans.
May 24-29. General assembly of the Presbyterian church in the U. S., Cleveland.
May 24-30. General assembly, Southern Presbyterian church, Montreat, N. C.
May 27. Wisconsin chapter, international federation of Catholic alumni, Milwaukee.
May 31. New England Methodist Episcopal conference, Springfield, Mass.
June 1-4. Conference, National federation of settlements, Eagles Mere, Pa.
June 6. Baltimore Methodist annual conference, First church, Baltimore, Md.
June 6. Vermont Methodist Episcopal conference, Barre, Vt.
June 7-12. Meeting general synod of the Reformed Church in America, Central church, Grand Rapids, Mich.
June 8. Conference on modern religious movements, Keuka college, N. Y.
June 11-13. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.
June 11-16. Y.M.C.A. student conference, Seattle, Wash.

(Continued in 1st column)

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LI CHICAGO, MAY 16, 1934 NUMBER 20

EDITORIAL

FROM three widely separated quarters of the globe there came portents last week of coming trouble. At the southwestern tip of the Arabian peninsula the rickety, but British favored, kingdom of Yemen collapsed before the attack of Ibn Saud, fastest rising star of the Arab world. British and Italian warships have been rushed to Hodeida, the principal port, which lies to the north of Aden and directly across the Red sea from the Italian colony of Eritrea. What is described in dispatches from London as "a police unit" has been landed by the British, although Ibn Saud's victory seems to be complete. In London itself the president of the board of trade, Walter Runciman, announced to parliament that a British-Japanese trade war had opened, with quotas immediately going into effect to cut down Japanese textile imports into British colonies and the British isles. And Cuba was brought once more to the verge of armed uprising when government troops, after killing one student by using gas bombs to break up a communist parade on May day, fired into a subsequent protest parade, killing another student and wounding six more.

This Troubled World

The Threat Behind The News

BACK of each of these three developments there lies a threat which is causing the foreign offices of London, Rome and Washington new apprehension. Ibn Saud's victory—aided by the most modern of military equipment, including tanks and planes, supplied from somewhere—is much more than the triumph of a glamorous Arab adventurer. It is another sweeping advance for the movement which seeks to turn all Arabia into a single Arab kingdom, entirely independent of European control. As such, it threatens to place another newly fused Asiatic nationalism athwart the British lines of communication with India, and to checkmate Italian ambitions around the Red sea. The declaration of a British-Japanese textile war brings the real issue in the orient out into the open. Is Japan to have markets in which to dispose of the manufactured goods produced in her newly industrialized cities, without seizing those markets in China? No, says Britain, slamming shut the doors to the principal markets which the Japanese textile firms have cultivated during their recent years of sensational expansion. The new tension in Cuba, in which once more the nationalistic students are lining up against the government, indicates that it still remains to be proved that any Cuban president can be friendly enough toward American business interests to hold the good will of Washington and still retain the confidence of the younger generation of Cuban patriots with their slogan, "Cuba for the Cubans." The outlook for imperialisms of every sort, and everywhere, grows increasingly precarious.

Dr. Magill Resigns from Utilities Federation

IN ANNOUNCING his resignation as president of the American federation of utility investors, Dr. Hugh S. Magill has relieved both himself and his friends of an embarrassment. Those who are interested in the International council of religious education, of which he has been general secretary for twelve years with conspicuous devotion and success, will be relieved that an entangling alliance has been broken. Dr. Magill's statement gives no other reason for his resignation except that the two offices, together with that of manager of the hall of religion of A Century of Progress, made too heavy demands upon his time and attention. This is certainly a cogent and valid reason. But his statement also includes a defense of the American federation which confirms the wisdom of his action in separating himself from its leadership. The motive for his connection with that organization was to aid in getting "justice" for innocent investors in utility bonds and, in particular, to save certain religious corporations from probable loss on such investments. The Methodist board of education, for example, has more than a million dollars invested in utility bonds, and the Methodist board of pensions and relief about $600,000. "Justice" for these institutions and the millions of other "innocent investors," of course, consists in getting the full interest on their bonds. But, as he tells us—and as we already knew—"the securities of many of these companies had been unduly inflated." In such a situation, justice to the innocent investors and justice

to the equally innocent public are not easy to reconcile. It is like trying to dispense even-handed justice between the innocent receiver of stolen goods and the innocent victim of the theft. Once more we have an illustration of the ambiguous situations that arise when the church entangles itself in the capitalistic web. The case is not bettered by laying the blame for criticism of the utility companies upon "certain politicians" or by passing off criticism of a religious leader who becomes their champion as "the loose, unverified statements of unreliable, intolerant radicals."

Mrs. Roosevelt Tells the Newspapers Something

IT IS LIKELY that when the newspaper publishers asked Mrs. Roosevelt to make the principal speech at their annual dinner at the Waldorf-Astoria, New York, they hoped to hear something out of the usual. They did. After a convention in which the newspaper owners had spent most of their time telling each other what wonderful fellows they were, how heroic their conduct had been in repelling the insidious plot of the government against freedom of the press, how badly treated they had been by the codes, the proposed pure food and drugs law, the restrictions on financial advertising, and the threat of their editorial workers to organize, the publishers had to listen to the wife of the President tell them that they were making a mess of the "women's pages" in their newspapers. Women, said Mrs. Roosevelt, are fed up with being treated as though their sole interests lie in pie and cake recipes, society chit-chat, and similar tripe. The things in which they are interested are the things in which all intelligent persons are interested—home owners' loans, farm loans, old age pensions, the tariff, foreign trade, war, labor problems, economic conditions, and so on. As the recipient, in all probability, of the largest mail ever directed to a single American woman, Mrs. Roosevelt rested her conclusions on a volume of data not to be ignored. Her speech was not an appeal, but a warning. She warned the newspaper editors that they must deal with their women readers on the presumption that they possess adult minds and interests. How long will it be before the publishers discover that, if they are to retain public confidence and respect, they will have to deal with *all* their readers on that same basis?

The Newspaper Publisher—Diehard Champion of Laissez Faire

ONE other speech at the recent publishers' convention, besides that of Mrs. Roosevelt, deserves national study. It was the speech made by Colonel Robert R. McCormick, publisher of the Chicago Tribune. Colonel McCormick was the hero, as Professor Tugwell was the villain, of the publishers' conclave. He described himself, in his speech, as "the expert" of the publishers association on the freedom of the press, and acclaim was accorded to him for having "saved" that precious—and allegedly imperiled—boon. But the truly important thing which Colonel McCormick did was to give a clear definition for the first time of this press freedom which the Roosevelt administration is supposed to have threatened. "The freedom of the press would be abridged," Colonel McCormick declared, "by any law passed by congress, whether by the exercise of a code or otherwise, which would do any of the following things: First, unreasonably raise the cost of production. . . . Second, unreasonably decrease the return from publishing. . . . Third, interference with the transmission of news by telegraph or otherwise. . . . And finally, any unreasonable interference with the freedom of the press which may ever be invented." So now the nation may know what the publisher is really talking about when he declares that his "freedom" is endangered. Anything that may be done to increase publishing costs or to decrease publishers' profits "unreasonably"—the publisher presumably to be the judge as to where the limit of reason lies—is an abridgment of the freedom of the press! If any doubt remained that the newspapers will prove the last bulwark of diehard toryism in the struggle to set a new order of society in the place of unrestrained individualism, this definition of the publishers' interpretation of freedom of the press, received by the convention without dissent, would settle the matter.

The Catholic Crusade for Better Movies

THE Catholic church has handed a jolt to the motion picture industry. Until a few months ago the Catholics were apparently content to leave motion picture matters in the hands of the Catholic Women's alumnæ association. This association, however, limited its activities to the kind of cooperation the Hays office has sought from all church groups, "endorsing the best, ignoring the rest." The Catholics are done with this type of effort to get better pictures. The National Catholic Welfare conference has organized a drive to reach twenty million Catholics and to secure pledges from them individually not to see objectionable pictures and to prevent their children from seeing them. At the head of this motion picture committee the conference has appointed the Most Rev. John T. McNicholas, archbishop of Cincinnati. Archbishop McNicholas, in addition to sending out to all the dioceses summaries of the Payne fund findings and other like material, has asked every parish priest to fill out a questionnaire giving the names of the local theaters, their owners, the banks with which they do business, and other information concerning mortgage holders and bond issues. An example of the way in which a Catholic crusade of this sort gets under way may be seen in the diocese of Albany, New York. In that community alone a local motion picture committee is being organized in every parish and sixty priests have been commissioned to make addresses in churches and in the parochial schools. Bishop Gibbons' order to the priests includes this statement: "In your communications to the parish and local committee, and to the managers of the theaters, lay stress on our purpose not to injure the showhouses, but to reform them; not to deprive the people of recreation, but to make it wholesome. . . . The

screen of today is working havoc to the morals of the nation." The movie barons are taking this Catholic crusade seriously. They have begun two counter-offensives. One is a series of radio broadcasts through the Hays office. The other is an attempt to persuade the Catholic bishops that they should leave these movie matters in the hands of the Catholic Women's alumnæ association, which had been cooperating so satisfactorily (from the movie barons' standpoint) with the industry. In fact, the women, according to Variety, had been endorsing about 75 per cent of the pictures. Will the Catholic bishops be content to surrender their crusade? Hardly!

Liquor Ghost Shakes Its Gory Locks

BANQUO'S ghost was a quiet and tractable creature in comparison with the liquor question. The vote for repeal was an attempt to cry "Down!" But it did not down. On the floor of the senate there was recently a debate in which wets and drys joined in deploring the increase of bootlegging and the abuses surrounding the sale of legal liquor. Attorney-General Cummings estimates that bootlegging has at least not decreased since repeal. The alcohol administrator, Mr. Choate, says that conditions in many places are worse than in the old saloon days. Senator Walsh of Massachusetts, a persistent wet, joined with Senator Borah in deploring present conditions and said: "The people of the country did not vote to substitute worse evils for the intolerable conditions under national prohibition." The taxes on distilled liquor, says Business Week, "will yield less than one-third the total expected at the time the $2 a gallon figure was set, unless extraordinary success meets the new efforts of the government to suppress illicit distilling and bootlegging." President Roosevelt overruled the suggestion of Budget Director Douglas and doubled the amount which he asked for enforcement, making it $11,000,000 to provide two thousand agents. It affords no satisfaction to record these evidences of the failure of legalization and license. The remarkable thing is that anyone should be surprised. The same thing has happened before. We did not try prohibition till we had tried everything else. It is liquor, not the prohibition of it, that makes lawlessness.

Unemployment Is the Basic Issue

EVER since the President decreed the sudden death of the Civil Works administration, and the federal relief administrator gave a blanket assurance that no one was to suffer from that act, we have been trying to grasp the succeeding program for dealing with unemployment. It has all seemed pretty jumbled and hazy, but we have set that down to our inability to understand a technical subject. But now the appearance of two articles in the May issue of the Survey Graphic rouses the suspicion that the reason we have failed to comprehend the new federal program for dealing with this basic social issue is because there is no real program. It has all been thrown back into a hodgepodge and overlapping of conflicting local, state and federal enterprises, with the resulting snarl becoming worse with every passing week. The Survey Graphic is no alarmist periodical. Its contributors are experienced social workers who have faced too many human calamities to be stampeded easily. But these two articles, when read together, are appalling in their implications. In one Ewan Clague, of the Philadelphia community council, who is now serving in Washington on the committee on government statistics and information, shows that large-scale unemployment will persist in America for years, and enumerates eight sources from which it will continue to mount. In the other, Gertrude Springer, associate editor of the Survey, tries to reduce the present relief problem (5,184,772 children plus 460,000 single persons plus 9,415,228 others—a total of 3,350,000 families on relief) to a mathematical formula, and succeeds only in proving that there is no formula and no answer. With the arrival of warm weather, public indifference to this state of affairs is increasing. But information from all parts of the country shows that, despite optimistic reports on reemployment from Washington sources, the relief lists are also increasing. It is impossible to face this, holding in mind the revelations of the Survey articles, without seeing that unless something drastic is done swiftly there will arise a human crisis next winter which will make those already experienced pale into insignificance.

A Plea for the Rural Mail Carrier

A FAMILIAR figure on every highway in the country is the rural mail carrier. Through summer heat and winter storm, over good roads and bad, he makes his daily journey, linking some thirty million rural people with the rest of the world. In all there are about 42,000 of these public servants, and they travel annually almost 400 million miles to deliver our letters, newspapers and other mail matter. All have obtained their positions by competitive civil service examinations. Their average annual salary is considerably less than $2,000. Even this was cut 15 per cent last year under the administration's economy drive. But for some unknown reason the rural carriers, in addition to this salary cut, were slashed 75 per cent in their meager allowance for automobile expense. Until then they had been allowed four cents per mile. Today they receive but one cent per mile. Any motorist knows that he cannot supply gas and oil alone at one cent a mile, and that the four cent rate was low enough considering the character of most of the roads and the frequent stops and starts required of a rural carrier. The city carriers were not so treated and the only explanation seems to be that the city carriers have a union affiliated with the American federation of labor, whereas only a small fraction of the rural carriers are so organized. Just how the administration can justify its course is hard to discover. For through the NRA it has been requesting employers to raise wages as a

means of speeding recovery. Taking 15 per cent out of the salaries of these rural carriers has reduced their purchasing power approximately $11,000,000. Reducing their maintenance allowance from four to one cent per mile has penalized them an additional $12,000,000. Many of them were already living on a bare subsistence level. These drastic cuts mean increased sacrifices not only for them but for the storekeepers with whom they do business. The economy program of the government would be maintained by the salary cut. The automobile allowance should be restored at the earliest possible moment.

Has Protestantism Anything to Say?

PROTESTANTISM has, heaven knows, enough faults and shortcomings to keep its adherents humble if they are discerning, and often to make the judicious grieve, but it is frequently the object of criticism which it does not deserve and the recipient of sympathy which it does not need.

One characteristic of Protestantism which often excites the concern of those within and the unfavorable comment of those without is that it "does not know what it believes." The fact thus briefly described is, of course, the perfectly obvious diversity of Protestant opinions about a wide range of matters both of traditional religion and of Christian ethics in relation to current conditions. The article by Professor Betts in The Christian Century for May 9, reporting the returns on a questionnaire about what ought to be taught to children, brought specific evidence to the support of the popular impression that preachers do not all think alike about God and Jesus, about heaven and hell, about angels and devils, and that some of them do not know what they themselves think about these things. Not more than a minority of the ministers and theological students would sign any single creed of as many as four articles of doctrine, and many of them would not sign such a creed even if they were allowed to write it themselves.

There is nothing sensationally new in this discovery. The author of this article himself gave it statistical demonstration a few years ago in his book, "The Beliefs of 700 Ministers," which was also based on answers to a questionnaire. His recent investigation, approaching the question from a different point of view, arrives at much the same conclusion. The inquiry this time was as to the answers which the preachers would like to have children give to the questions, not the answers which they would themselves give. But it can scarcely be assumed that the preachers would have children so taught that they would give answers which are not true so far as they go. Protestantism has not sunk quite *that* low! So the answers which they would like to elicit from children under their instruction are a fairly reliable indication of their own answers to the same questions. And the result, as already stated, is the disclosure of different opinions as to whether God still speaks, whether "Jesus made the world," whether prayer changes the weather, whether there are real angels and whether there is actual fire in hell, as well as some uncertainty on all these points and others.

One must not assume from this inquiry and from the investigator's comments on his findings that he wishes to have a standardized body of doctrine which shall be taught to all children in Protestant churches and schools. And yet the conclusion which he derives from his investigation is that "the very foundations of Christian faith seem to be increasingly insecure," and he finds himself impelled to press the question, "What religious ideas shall we teach the children?"

The religious ideas that we shall teach the children will, of course, be as diverse as the religious ideas that we hold, and those are very diverse indeed. Much of the current discouragement over Protestantism's failure to "know what it believes" is due to a mistaken estimate of the nature and genius of Protestantism. If Protestantism is set over against Catholicism as another system of the same order, differing from it in the specific doctrines which it holds but like it in professing to have and needing to have an equally definite body of theology unanimously held, then of course Protestantism must seem a confused and futile thing. Catholic writers always approach the matter from that point of view and see Protestantism as only a short step from chaos because it gives no uniform answers to the myriad questions which Catholics can answer as with a single voice. They could understand and respect a body that gives a uniform answer, even if it were wrong; but they cannot understand a body the different members of which give so many different answers. Many Protestants even, forgetting for the moment that doctrinal uniformity in the Catholic church or anywhere else is secured only by the acceptance of a theory of authority and the practice of a discipline which they repudiate, allow themselves to become the victims of an inferiority complex when they contemplate the diversity of opinions in their own camp. Protestantism must be going to pieces and the foundations of Christian faith must be sinking because Protestantism "does not know what it believes!"

It would perhaps be too much to say that, so long as thought is free, there will always be differences of opinion about the doctrines of religion. Everyone is entitled to believe, if he can, that the general rise of the level of intelligence and the consequent triumph of the truth will gradually bring all men to his opinion about all matters of importance. "Always" is a long time, and before it comes to an end there may be more agreement than now seems probable. But within any period which imagination can grasp there will be varieties of opinion about some of these things that many men now consider important elements of Christian faith. Doctrinal disagreements on such points as those covered by Professor Betts' questionnaire do not indicate that Protestantism is either dead or dying. On the contrary the disappearance of such diversities of opinion, by any process other than the slow growth of intelligence and the shifting of interest to other ques-

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tions, would indicate that Protestantism is both dead and buried.

There is no such thing, either in esse or in posse, as "the Protestant church" with a standardized body of doctrine about everything between primordial chaos and the day of judgment and with the ecclesiastical apparatus which would be necessary to keep it standardized. That is precisely what Protestantism is not. More particularly, it is what liberal Protestantism is not.

What, then, of the indictment that "liberal Protestantism seems to have nothing definite to say"? It is not true. Liberal Protestantism has this to say which is far more relevant to the construction of curricula of religious education than the most precise agreement as to the nature of angels or the temperature of tophet: These matters upon which Protestants have their traditional disagreements are not "the essence of Christianity" or "the very foundations of Christian faith." There is a range of questions far more fundamental. They have to do with the attitudes of men toward each other in society and toward the resources of the natural and the human world, with the building of character and with the enrichment of life. There is disagreement in regard to the answers to these questions too—disagreements even sharper than those about the inerrancy of the Bible and the nature of the deity of Jesus, because they have to do with matters that people are more interested in. Protestants—even liberal Protestants—have no code covering these vital questions, prepared in solemn conclave and ready to be imposed on the youth or announced to the world by the voice of authority. But liberal Protestantism is saying that in this field—not in the field of doctrinal agreement—are to be found the things by which men live. To say that is to blow the trumpet with no uncertain sound.

A Cycle of Bryan

ON May 3 the President of the United States accepted a statue in Washington of one whom he characterized as "a force for good in his own generation" who "kept alive many of the ancient faiths on which we are building today." Distinguished members of the present administration, including such nominal republicans as Mr. Ickes, were present to concur in that judgment. Throughout the nation, without regard to former partisan divisions, there was agreement that the unveiling of this monument on the shores of the Potomac, near the Lincoln memorial and the Washington bridge, did deserved honor to a great American. Time had brought justification to the memory of William Jennings Bryan.

It is 38 years since Bryan emerged as a national leader. Few can now recall the unprecedented bitterness with which his first candidacy for the presidency was fought. Theodore Roosevelt characterized the Bryan platform of 1896 as "the preposterous farrago of sheer nonsense which the populistic-democratic politicians at Chicago chose to set up as embodying the principles of their party," while Bryan himself seemed to him to be nothing but an "amiable and windy demagogue." On the morning after the election, which Mark Hanna's overflowing party coffers had decided, the New York Tribune summed up its interpretation of the Bryan leadership in these judicious terms:

"There are some movements so base, some causes so depraved, that neither victory can justify them nor defeat entitle them to commiseration. . . . The wicked, rattle-pated boy, posing in vapid vanity and mouthing resounding rottenness, was not the real leader of that league of hell. He was only a puppet in the blood-imbrued hands of Altgeld, the anarchist, and Debs, the revolutionist, and other desperadoes of that stripe. But he was a willing puppet, Bryan was—willing and eager. None of his masters was more apt than he at lies and forgeries and blasphemies and all the nameless iniquities of that campaign against the ten commandments."

In a period when a portion of the press is again beginning to resort to language with a violence approaching this, it will be worth while to ask what the proposals were which brought down on the candidate of 1896 such denunciation. What was there in the Bryan platform which made the metropolitan press so sure that, in electing Mark Hanna's candidate, the voters of the United States had not merely delivered a correct political verdict, but had actually maintained the moral order of society? In what respect had Bryan dared to challenge the ten commandments, to deliver himself into the hands of desperadoes, to indulge in lies, forgeries, blasphemies and nameless iniquities?

The most important plank in that 1896 platform was, of course, the one which committed the democratic party to the free coinage of silver at the ratio of 16 to 1. It has become almost a stereotype to laugh at Bryan for that plank, not so much because of its proposed devaluation of gold as because of the supposed illustration of a political theorist's inability to take technological facts into account. The whole Bryan silver policy, twoscore textbooks on American history assure us, was rendered meaningless by the chemist's discovery of the cyanide process for extracting gold. Yet apparently the chemist has not had the last word to say with regard to the efficiency and sanctity of a gold currency. The United States today has actually abandoned gold as a circulating medium. The devaluation which, when threatened in 1896, proved enough to throw Wall street into hysteria, not only has taken place but has been hailed as a necessary step toward national economic recovery. And at this very hour the Dies bill, or some other proposal for an increase in the use of silver, stands a strong chance of becoming law. Mr. Roosevelt has assured the silver senators that *some* increase in the silver content of the currency will be achieved this year.

In keeping with the traditions of his party, Mr. Bryan in 1896 advocated a lower tariff. The democratic party went far toward abandoning its low tariff position six years ago. Today, however, the most farsighted leaders of the party admit that there can be

no restoration of American markets overseas until some lowering of tariff bars makes possible reciprocal imports into this country. The whole strength of the administration is being employed to secure from congress unprecedented powers for the President which he may use to reduce tariff rates at executive discretion. "America must choose!" cries a member of the cabinet —and proceeds to demonstrate that the choice, in this particular, should be Bryan's.

Conservative America was likewise sure that a revolution lurked behind the proposal in 1896 for direct election of United States senators and for the imposition of an income tax. It is quite impossible, looking back from this distance, to understand how so large a proportion of the nation's citizenship could have been persuaded that in these two measures there was concealed political dynamite sufficient to shatter the form of government bequeathed by the fathers of the republic. Yet millions were persuaded to believe this, and feeble indeed was the voice of that portion of the press that attempted to deny it.

That terror-inspiring platform of 1896 declared also against the importation of pauper labor; in favor of the arbitration of disputes involving railroad employes in interstate transportation; in favor of an enlargement of the powers of the interstate commerce commission. It opposed government by injunction; it backed the federal improvement of internal waterways. It was against a third term for Presidents and it supported a fixed civil service term for employes of the federal government.

These are the planks on which Bryan sought the presidency 38 years ago. These are the proposals that were regarded as revolutionary in practically every industrial and mercantile center of the nation. These are the ideas which filled the nights of countless pillars of the world of finance, of commerce, of education, and even of the church, with dread. These made up the elder Roosevelt's "preposterous farrago." Almost every one of these planks has, since then, been enacted into law. Yet the republic endures!

Not quite so much passion was engendered by the second and third Bryan candidacies, yet in both these campaigns it was the fate of the Nebraskan to have proposals regarded as neo-revolutionary or even dangerously unpatriotic which are today accepted without a quiver. After the war with Spain, Bryan was excoriated for his lack of patriotism in opposing the acquisition of the Philippines. As long ago as 1918 Theodore Roosevelt, who carried the banner of imperialism aloft in 1900, proposed that the United States withdraw from its adventure in Asiatic colonizing. Today the proposal to grant the Filipinos their independence is law, and the chances are many that the United States will have completed its withdrawal from the islands even before the ten year period allowed for that retreat in the Tydings-McDuffie bill has elapsed.

Other planks from the Bryan platforms of those days favored woman suffrage; the government ownership of railroads; full publicity for campaign funds; the initiative and referendum; trial by jury for labor in contempt cases; representation for labor in the President's cabinet; the eight-hour day, and a universal network of peace treaties. To all these there should be added his eventual personal advocacy of federal prohibition as the only effective means of dealing with a traffic which he had become convinced was an incorrigible corrupter of political morality. At the moment, the nation has rejected that policy. But in the light of what is now happening, with pre-repeal pledges regarding the exclusion of the saloon and other reforms in dispensing liquor being universally flouted, who will say that in this too Bryan will not eventually be vindicated?

It would not be true to claim that Mr. Bryan was the originator of many of these proposals. But he did espouse them earlier than any other major political leader, and because he was not afraid to place them in the platforms on which he ran years before public opinion had been brought to the point where it was ready to give them a majority endorsement, the verdict at the polls was twice rendered in favor of the timorous McKinley and once in favor of the conservative Taft.

> Where is McKinley, Mark Hanna's McKinley,
> His slave, his echo, his suit of clothes?
> Gone to join the shadows, with the pomps of that time,
> And the flame of that summer's prairie rose.

It is almost impossible, when reading of the unveiling of that monument beside the Potomac the other day, not to think of these lines from Vachel Lindsay's poem. It is likewise impossible, in reflecting on the justification which time has brought to the political policies of Bryan, not to contrast with that the fate which has overtaken his contribution to the religious life of the nation. The great Nebraskan was no more sincere in the political crusade which he launched in his "Cross of Gold" speech in 1896 than he was in the crusade by which he gave new life to the fundamentalist movement a score of years later. In the closing years of his life he perceived the necessity for a spiritual rebirth if the moral foundations of American society were to be assured, just as in his young manhood he had perceived the necessity for a political rebirth in terms of the welfare of the common man.

But when Bryan thus threw himself into the struggle to save the American soul he unfortunately reversed the process by which he had entered on his political crusade. In politics his face had been always toward the future. In religion he turned to the past. In politics his appeal had been to the pioneer spirit. In religion his voice sought to point back to a static authoritarianism. In politics he had been possessed by the spirit of venture. In religion he sought to rehabilitate a crumbling status quo.

It is for that reason that the bronze figure which Gutzon Borglum has modeled to stand among the other figures of the great in the nation's capital represents a vindication of the Bryan who thrice ran for President on platforms that were ahead of his time rather than of the Bryan who died in the midst of the Dayton trial. It is the Bryan of 1896 for whom the wheel of history has turned full cycle. It is the example of the youth who stampeded the Chicago convention that carries a national meaning in these days when the

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centers of conservatism are once more beginning to echo with warnings of revolutionary disasters sure to follow any venture in behalf of the common man's well-being.

Where is that boy, that Heaven-born Bryan,
That Homer Bryan, who sang from the West?
Gone to join the shadows with Altgeld the Eagle,
Where the kings and the slaves and the troubadours rest.

"Mercurialities"

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent book upon Charles Lamb it is recorded that his "mercurialities were infinite and always uttered in a spirit of absolute recklessness for the quality or the prosperity of the sally." Here is the secret of all good conversation. It should have an admixture of mercurialities, and these must be thrown off without any shame and most of all without any hesitation.

Conversation is not only dead but damned when it is invariably solemn and deliberate, and talkers who are afraid of giving themselves away should cease to talk. Let them write or preach, but let them not enter into the lists of conversation or, to use Dr. Johnson's phrase, quoted by de Quincey, the dialogue of "brisk reciprocation." In this delightful occupation no reporters should be present; there must be room for moments in which the wisest may play the fool and the most solemn become mercurial; and when they do, let it be in the same spirit of recklessness, the speaker not knowing and not caring whither he is going.

That was how Shakespeare played the fool when his comic characters took the stage; their mercurialities are not to be analyzed too closely; sometimes they are nothing more than high spirits—humor letting itself go with absolute recklessness. Shakespeare would not have been able to hush us into silence and awe if he had not known also how to give his hearers a holiday from serious matters.

But conversation which consists only of mercurialities is abysmally dull. If you have had to listen to a company of talkers, each of them carefully avoiding any serious subject and pretending that there is nothing on which to talk but little, trivial and ephemeral things, how bored you become! How wildly exciting church became in comparison with this assembly of laborious and affected ninnies!

But you are quite right, sir, to add that a dash of the mercurial is not amiss in a religious journal, even in these dark days.

Yours in the belief that the wisest should at times play the fool.

QUINTUS QUIZ.

VERSE

After Tempest

THE fiery winds have swept the ways of earth,
But not in vain their rage and violence;
For some new spring will surely come to birth;
The wrath of God hath always recompense.
There will be beauty in the world again,
And wonder will transfigure sea and land.
Burned clear of chaff, the fields with living grain
Shall soon stand bravely forth; on every hand
Shall old-time glory light the ways of life.
Hate will be past, and war a memory;
Men will be friends, and nations, shorn of strife,
Will bide in peace, in Christian charity.
Old days are gone, and in the vernal wind
Are promises of golden sheaves to bind.

THOMAS CURTIS CLARK.

Traveler

DEATH will ride with me as a friend
Some day, when I cannot see
The curve of the road and the slant of a hill;
When no longer I feel the wind
On my face and the pain of the cold,
A firm hand will be placed on the wheel.
And I'll travel at ease to my journey's end,
As one who rides by the side of a friend.

REBEKAH CROUSE COSTANZO.

My God

I MADE my God
From out the stuff
Of my own mind,
And fashioned Him
In form and temper
As I pleased.

He was a work
That any man
Might feel great pride
To own;
Intelligent and balanced,
Finely framed
To suit the patterns
Of my age.

But when I turned to Him
For strength,
As life about me
Fell to bits
Of disillusionment,
He had no power
To meet my need,
Since He was made
By me—not I
By Him!

CHARLES M. LAYMON.

When Will Christians Stop Fooling Themselves?

By Reinhold Niebuhr

THE CHURCH has always felt the ministry of reconciliation to be one of its tasks. It has admonished men to "live at peace with all men as much as in you lieth." In orthodox Christianity it was assumed that no perfect justice could be achieved in society; and the reconciling love which it preached was therefore something which was to ease and qualify but not change the relative injustices of society. In the modern period the liberal church, rightly impatient with a conception of static justice, thought of its task as one which demanded the achievement of a more perfect justice. Since, however, it believed that the gospel law of love was a source of an effective social ethic it insisted that this more perfect justice was to be achieved by admonishing those who have undue privileges to sacrifice them in the interest of those who have been defrauded.

The church's ministry of reconciliation was thus conceived in purely moral terms. It was to make selfish people unselfish, at least sufficiently unselfish to permit the creation of justice without conflict. Only a few years ago a leader of the social gospel movement wrote a book in which he deplored the "increasing temptation to solve the problem of justice by political means." In other words, he still held to the belief that pure moral suasion could solve every social problem.

Where Idealism Creates Illusion

When it became obvious that problems of social justice are not solved in terms of pure moral suasion, but that the establishment of justice always involves a certain degree of pressure, of claims and counter-claims, of pushing and shoving, a portion of the church decided to allow for such pressure but to insist that it must never lead to violent conflict. The task of the Fellowship of Reconciliation, a radical Christian organization, has been conceived in essentially such terms. The fellowship espoused the cause of the social underdogs in racial and economic conflict but drew the line at violent conflict.

Whether the task of reconciliation is conceived in terms of pure moral suasion or whether it recognizes the inevitabilities of conflict in society and only seeks to avoid violence in such conflicts, it is interesting that the consequence of such conceptions is to create moral idealists who imagine that they are changing the world by their moral ideals. In the first case the church has encouraged a whole horde of Christian idealists and philanthropists who express their Christian spirit in more or less generous philanthropies and in more or less thoroughgoing efforts at reform. Almost invariably these idealists come to believe that the problem of justice has been solved and that one need only wait for the day when other business men will be as unselfish as they are and when workers will acknowledge this idealism with grateful appreciation and stop their own pretentious efforts toward justice.

In the second case a slightly more realistic and more radical type of Christian idealism is achieved, but it can not escape moral confusion. Since it draws an absolute line between violence and non-violence in social struggles, it gives a moral advantage to all the good Christian people who have never used violence in their lives, who stand aghast at the counsels of violence heard in the ranks of the disinherited, and who thereby miss the fact that we are all involved in the violence of life. In other words, the church by its emphasis upon moral idealism tends to create hypocrites who underestimate their own selfishness and the persistence of selfishness in society.

The Layman's Realism

Sometimes a healthy realism among laymen breaks through the illusions created by superficial moral preaching. I remember out of my own days of liberal preaching how a certain young business man approached me after a sermon on the necessity of justice through love and non-violence and told me that he had "fired" fifty men that week from a construction job on orders from the "head office." He said he didn't like to do it but that he would have lost his job if he had failed to comply with orders. With a sly gleam of derision in his eye for my rather romantic pacifism, he declared that his conscience wasn't eased a bit by the fact that he had not hit any of the fifty dismissed men over the head.

It is just this kind of realism which the church has been failing to supply in the social struggle. It has preached too much moral idealism at the expense of religious realism. If one looks at life from a religious perspective, if one judges human actions in the light of the law of love and tests every action by the admonition "thou shalt love they neighbor as thyself," one soon discovers what a world of nature this human world is and how necessary it is and remains to establish basic justice in it by the contest of interest with interest. Moral idealists are incapable of recognizing that fact. They will live under the illusion that they can be so unselfish that they will be able to grant other people justice without any pressure on the part of the latter.

But any religious realist who has ever looked deeply into his heart and felt the scrutiny of a holy God upon his sin will not make such a mistake. He will say with St. Paul: "I know nothing against myself but I am not thereby justified. He who judges me is the Lord." We can, of course, do a good deal to judge ourselves by our highest standards. But our own highest standards are nevertheless very much our own and are conditioned

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by our own interests. The number of people who do not mix a considerable amount of will-to-power with their kindnesses and philanthropies is extremely small.

Christian Realism

The church would do more for the cause of reconciliation if, instead of producing moral idealists who think that they can establish justice, it would create religious and Christian realists who know that justice will require that some men shall contend against them. In the more privileged congregations this would mean the education of Christian laymen who understood the profound realities of the social struggle and who would therefore not give themselves to the deception that they know what is good for their workingmen and that their philanthropies are a refutation of the worker's insistence on organization. This kind of Christian realism would understand the perennial necessity of political relationships in society, no matter how ethical ideals rise.

The wise minister will not apply this realism only to business men. There are probably few churches in America in which the janitor might not well be justified in demanding a larger share of the total wage bill of the congregation. This does not mean that the demand will be successful. It will probably not be because janitors find difficulty in organizing and if they were organized they would find still greater difficulty in engaging in collective bargaining with hundreds of church boards. There is probably no community so ethical that its justice could not be improved by political as well as ethical relationships in it. Technical difficulties frequently make the introduction of political relationships impossible in certain communities. The members are therefore dependent solely upon the ethical insight of their superiors for the attainment of justice. This may be inevitable but it does not prove that political relationships would not be abstractly desirable even though practical and technical difficulties spoil their efficacy in certain situations.

The Rôle of Love

Emphasis upon political and religious realism and Christian contrition does not mean that there should be or that there would be less moral idealism and a less genuine effort to understand the interest of the other person and to meet it by voluntary action. All justice established by pressure is in need of being elaborated by love; and there is no reason to suppose that people who know themselves to be selfish will be less anxious to try to approximate unselfishness than those who imagine that unselfishness is an easy attainment. In a final conflict only those who have learned the grace of humility can be loving, for in a conflict love requires forgiveness and forgiveness is possible only to those who know themselves to be sinners. Moral idealists never forgive their foes. They are too secure in their own virtue to do that. Men forgive their foes only when they feel themselves to be standing under God with them and feel that under the divine scrutiny all "our righteousness is as filthy rags."

There are a large number of eager young radical preachers in American Protestant churches who are engaged in the business of trying to make proletarians out of their middle class church members. It is a futile task from which these young radicals should have long since been dissuaded by whatever Marxian determinism they have learned. It is, in fact, a strange phenomenon to find Marxian Christian leaders insisting in one moment that social justice must be established by a class conflict and in the next trying to persuade one class to espouse the cause of another. It is always possible and necessary to persuade a few sensitive spirits to transcend class, race or national interests completely in the cause of justice. But surely every common-sense realist, not to speak of religious realists, must know that masses of men, even when they are in Christian churches, move by interest. It is important that they should know that. It will mitigate the fury of their class interest and thus a reconciling influence will be exerted upon the social struggle.

Ministry to the Privileged

The most important ministry of reconciliation on the part of the church must be to the privileged classes, not only because the church has the ear of these classes to a greater degree than that of the disinherited but also because the privileged classes are most tempted to identify their particular interests with the eternal sanctities and with the peace and order of society. When privileged groups, fighting for their rights, claim to be fighting for God and all the angels, they become truly demonic and nothing will exorcise these demons but the worship of the true God. If the church is to reduce the fury of the righteous man who does not know how unrighteous he is, it will have to be more than a socio-moral institution. It will have to be a religio-moral fellowship in which there is some sense of a holiness which transcends all human perfections and imperfections.

A ministry of reconciliation must, of course, affect both sides of a conflict. In the modern social struggle the demonic pretensions of the privileged community are met by similar pretensions on the part of the disinherited, who in one moment sneer at the religious sanctifications of injustice in the privileged community and in the next moment engage in the religious divinization of their class as a messianic one. Marxian politics and economics are extremely realistic but Marxian religion is a form of blindness. This blindness is dangerous not only to society but to the cause represented by the disinherited champions of justice. It tends to make them narrow, bigoted and unable to enlist allies, such as farmers and other poor people whom they desperately need in their struggle.

The Christian idealists who have allied themselves with the disinherited classes have tried to qualify this hatred by insisting that no violence be used in the social struggle. This advice is confusing. Violence is, of course, always dangerous both to society and to those who use it. It ought to be discouraged for pragmatic reasons, but not for religious ones. If the latter emphasis is attempted, the disinherited who are always suffering from the covert violence of the privileged will

rightly regard the advice of religious idealists as being unconsciously prompted by middle class idealism rather than by religious realism.

If the church has a ministry of reconciliation to the disinherited, it is to bring the deepest insights of the Christian religion to bear upon their situation. That does not mean to counsel them against violence but to dissuade them from hatred, or rather to set their problem in such a perspective that hatred will be mitigated. The irreligious radical foolishly imagines that the sin of the capitalist is absolutely peculiar to the capitalist and that the destruction of the latter will therefore remove sin from the world. The religious sentimentalist is going to eliminate sin from capitalism by converting all capitalists to love and good will. The religious radical knows that capitalism represents a particularly grievous form of social injustice which can probably not be eliminated without the destruction of capitalism itself. But he does not give himself to the romantic hope that a new society will not face the problem of human sin and will not have to seek to solve that problem on the three levels of politics, ethics and religion.

Such convictions inevitably mitigate the fury and qualify the wrath with which the social enemy is met. If it should be thought that fury and wrath are necessary to insure the success of a militant cause, the answer is that on the most pragmatic grounds this is not true, for blind fury increases the size of the enemy's ranks. Lack of spiritual discrimination is tempting radicalism in every western nation to sacrifice statesmanship for furious energy.

If the Christian church is not to be "blown up" by the political conflicts which threaten the western world it will have to add religious depth to its moral idealism. Pure morality divides people and does not unite them. Moral idealists can live with other people only if their ideals are identical with their own. Only religious realists can have respect, pity and forgiveness for the foe whom they do not understand. If this kind of love and forgiveness within and above the inevitable battles of life seem unimportant one may become convinced of their importance if one has suffered for a while from the fury of liberal moral idealists and of radical moral idealists who have little in common except what they share with all moral idealists, that is, complete lovelessness toward those who disagree with them.

My Church Goes Out of Business!

By the Pastor

OUR CHURCH has decided to go out of business, and be a church. Such a decision appears to be news. For when this decision was announced a newspaper reporter gave headlines to his featured article: "Church Bans Suppers." By going out of business, I mean we have decided to discontinue all public suppers, and all profit-making selling. By being a church, I mean we have decided to concentrate on developing the social, educational, spiritual and community service program expected of a church.

It is not a simple matter for a church which has developed a money-making complex over a period of 75 years suddenly to discontinue. And yet, within a month after the first suggestion that we do this was tentatively put forward, the congregation unanimously voted to go off the commercial standard. The vote came after our program of activity had been carefully studied. That study revealed some amazing facts.

Competing With Business

For instance, we discovered that our commercial enterprises included many competitive lines. By far the most extensive and intensive business in which we were engaged was that of serving meals. In one year, the women of this church had served about eighty meals, luncheons and suppers. More than 12,000 people had eaten meals in our dining room. The income from these meals had totaled more than $3,500. The study of this income brought out some interesting facts. The food for the luncheons and suppers had been contributed by the families of the church. Many of these families then came and bought their meals. If patronage was not sufficient to consume all the food prepared, these same persons bought back that extra supply. The process, so the women decided, involved a pyramiding of their giving. The profits came out of their own pockets. They did the hard work. If they had been required to buy the food, and pay rent for their building, and hire waitresses and cooks, their profit would have been very small. Facing these facts, the women did not hesitate to vote to discontinue this enterprise.

Other means of money-raising included agencies—agencies that promised easy profits. Magazine subscriptions brought in commissions. Toilet articles, kitchen utensils, furniture polish, soaps, novelties, and sundries of all kinds became sources of income for our church treasury. Then, of course, there were the usual rummage sales which took old clothes and placed them on the backs of less fortunate people; "white elephant" sales which took old furniture and useless articles to be sold, to become useless, eventually, to someone else. Bazaars presented their annual array of fancy work, quilts and comforts, children's clothes, candies, baked goods, groceries, aprons, rugs, etc. The catalogue of articles sold for profit by our church enlarged year after year. Now all of that is stopped.

We Needed the Money

As our official groups discussed this commercial program, the question came up again and again, "Why has our church branched out into so many lines of selling?" Recently the Goodwin plan came to our attention. As

a plan to collect labels, and sell them for profit, it had its appeal. Then religious journals, like The Christian Century, began to indicate the danger of this plan. They seemed to say, "This is exploitation of the church for the promotion of certain manufacturers and retailers." But had not that exploitation already been in operation? Have not manufacturers and producers seen in the church organization a selling set-up, a field prepared by a sense of loyalty, that has made them offer attractive commissions to the church groups?

Balancing Budgets

Easy commissions make strong appeals to any group which has financial obligations. Our own women were asked to sell articles, on the promise that "no other organization, church or business, will be given that article to sell." Since we have ended this selling business for our church, four letters and three representative salesmen have come with offers of good commissions on flower bulbs, shoe sticks, and other items. Our church was being used as a selling agency for manufacturers and jobbers. And in many instances we were selling in direct competition with retailers, many of whom were members contributing to the support of our church.

Another situation came to our attention. Not only were we attempting to balance our budgets by the income from these commercial enterprises, but we were doing that because many of our members were showing little respect for their church membership obligation. "The church is a 30 per cent organization." That statement had been heard, but not heeded, so far as we were concerned. But in a startling manner we found that to be all too true with us. Here we were with a membership of more than 1,200, and less than 400 persons contributing to our church budgets. Fifty per cent of our families were not on our financial records for credited contributions. The average giving of these pledging and contributing persons was about 30 cents per week per person. A conservative estimate of the income of our people—hence their giving ability—revealed that our total membership could afford to contribute 50 cents per week per person.

If those who did not contribute had been the operators and workers in our strenuous business enterprises, there might have been some reason for balancing our budgets with profit-making selling and serving. But we discovered that the families who were giving generously and regularly were the families who were giving food, and carrying on the actual work of selling and serving. The 50 per cent not contributing were neither working nor giving.

A Venture of Faith

Add to this situation this other vital consideration. Here were capable, earnest, loyal people bound up to commercial phases of the church program. Their abilities and energies and loyalties might better be linked up with some more definite cultural and spiritual activity. Could we somehow release that power for vital work in the church? We believe we can, therefore we have set out on this venture.

We have called our new program a "venture of faith." All the foregoing facts, and many others, were presented to our people in public address by laymen, and in printed form. We presented a larger program and challenged our people to support that program. After 75 years of increasing commercialism, we have set out to finance our program by pledges and free will giving. The results are already encouraging. We have doubled the number of persons pledging and contributing. We have more than doubled the amount of money pledged for our budgets. Our total pledge now is more than our total income last year. Our average giving has risen from 30 cents per week per person pledging, to 60 cents per week per person.

Our social and activity program will not be curtailed. Instead of rummage sales, we will collect clothing, and remodel it for free distribution to needy families. Instead of public suppers for profit, we will have more non-profit suppers for fellowship and study; and free meals to those who are hungry. Instead of agencies bringing in their commission, we are turning over these agencies to individuals who need that work and income for their livelihood. Instead of maintaining an institution we are setting our faces to make the power of this church felt. We will seek to know the traditions of our denomination and live up to them. We will seek to find the commission of Christ for our church organization and personnel, and meet that command. Our program is calling for the facing of problems within our own city life, and seeking to bring the gospel of Christ to bear on those problems.

There is a thrill in the new undertaking. We believe we have hold of a new power that will increasingly inspire our church into greater life and effectiveness.

VERSE

Shackled Wings

HARASSED by the flesh-born cry
For raiment . . . bread . . . such trivial things,
Famished soul, what shall I do
With *your* insistent murmurings?

MARY CHANNELL STEVENS.

The Hidden Laws

THE eternal laws are hidden, yet they reign
Tyrannic as the storm-wind. You and I
May hear them not—yet flout them, and we die,
Or do gray penance in the caves of pain.
All men—within that tempest-blown domain
Where myriads love and labor, thirst and sigh—
Follow decrees no tongue nor books supply,
And yet inexorable as frost or rain.

And he who mocks the unspoken word, or strives
To foil his judges by some furtive deed,
May find his spirit torn by fiery knives,
By memories that lash, and griefs that bleed.
And peace may shun him till the light revives,
And the veiled Law becomes his staff and creed.

STANTON A. COBLENTZ.

Drugging a Nation

By Marguerite McElveen Stewart

OPIUM, the coveted booty behind Japan's grandiose adventure in Manchuria, lay carefully concealed from the eyes of the world until recently, when the United States rudely tore aside its protecting shroud and exposed it before the advisory opium commission at Geneva. Openly accusing the Japanese of operating the world's largest single venture in illicit drug traffic, under the guise of the so-called Manchukuo opium monopoly, Stuart Fuller, opium expert of the state department, did not mince words in declaring that the concern had been established for the express purpose of extending the consumption of narcotics.

The legitimacy of this charge is indicated by the budget figures of Manchukuo for 1934, which reveal the startling fact that opium profits for this year are expected to double those of 1933. In part, this may be accounted for by a reputed saving of $50,000,000 (silver) achieved by the capture of Jehol, the chief poppy-growing province of that area; but it appears undeniable that every effort is being brought to bear on the task of increasing the consumption of narcotics. Gone is opium from its former silent rôle. Propaganda to encourage its use is now scattered from airplanes, and even the money of Manchukuo flaunts suggestively the emblem of a poppy in full bloom.

Japan Depends on Opium Profits

As five million yen of the anticipated narcotic profit has already been earmarked as partial security for bonds which Japan floated for her "puppet state" in 1932, it can be readily seen that Manchukuo has an undeniable responsibility for making her yield from the drug trade as large as possible. Americans generally fail to realize that, for the Japanese in Manchuria, opium is a vast business enterprise. The production, manufacture and sale of narcotic drugs has been incorporated into a gigantic national industry, whose output rose from 2,498 kilograms in the year 1911 to 35,530 kilograms in 1928, in Kwantung alone, though that province is but a fraction of Manchuria. The number of licensed opium smokers increased from 2,799 in 1919 to a total of 30,858 in 1929; and the gross revenue which Japan reaped from her opium monopoly in this one province leaped from 1,724,844 yen in 1922 to 2,686,262 yen in 1929. It is small wonder that the United States is alarmed at such a display of business acumen in a province which ranks as the world's morphine center, with a factory in Port Arthur the annual output of which is said to be 70,000 pounds —35 tons!

Though it is not generally realized, Japan has dominated the narcotic problem in Manchuria for years. Following her victory in the Russo-Japanese war, she assumed a controlling position in many parts of China's former Three Eastern provinces. She not only had concessions in Chang-chun and Mukden but governed all territory bordering the South Manchurian and Mukden-Antung railways, in addition to the Kwangtung leased territory which she took from Russia in 1905. In these areas, incredible as it seems, the sale of narcotics has been conducted as a respectable business, under a Japanese state monopoly which has yielded the island empire a handsome annual revenue. Not only have there been several hundred opium dens operated by the government, but drug stores in the station zones of towns along the railways have been licensed for the retailing of morphine and heroin.

Japanese in the Opium Traffic

The proportions of this opium web which has thus enmeshed northeastern China may be judged from the statement of Mr. U. Kikuchi, secretary of the Association for the Prevention of Opium Evils in Japan, that "no less than 75 per cent of the Japanese nationals residing in South Manchuria prior to the 1931 outbreak were directly or indirectly connected with the drug traffic." Even granting this to be an exaggeration, which is unlikely, Japanese references to Manchuria as the "life blood" of Japan take on a sinister aspect. It was certainly no coincidence that Captain Nakamura, the Japanese army officer whose death at the hands of Chinese soldiers served to provoke the attack on Mukden, was carrying large quantities of heroin at the time that he met his death; and, whether it is true or not, as charged by the Chinese, that this drug had been intended for further intrigue among the Mongolian princes, it is definitely known that hundreds of Japanese were actively engaged in smuggling narcotics into China at that time, under the protection of extraterritoriality. Observation of the past two years has shown that opium penetration has accompanied the Japanese machine gun, when it had not already preceded it.

This extraterritorial right of foreigners to ignore Chinese law has done much to aggravate this already difficult situation. Even before Mukden fell in 1931, it was not an infrequent occurrence for Japanese nationals, under the guise of medical practitioners or druggists, to dispense smuggled morphine or heroin in places which were not under Japanese control. The Chinese, however, who had no authority to prosecute foreigners and could only appeal to the nearest Japanese consul to administer justice—complain with apparent justification that Nipponese were, not infrequently, amazingly lenient.

For example, in 1928, the chairman of the board of directors of the Dairen produce exchange, together with other Japanese, was discovered to be secretly engaged in transporting narcotics to other parts of China to an amount valued at 1,300,000 yen per year. Though Chinese officials reported the case to the Japanese consul, requesting that the culprits be punished, no reply was ever received nor any prosecution made.

Another case occurred in November, 1929, when the "Nagakaleg Maru" sailing for Shanghai was searched and found to be carrying, concealed in her engine room, twenty bags of opium weighing three hundred ounces. This case was heard in the Shanghai district court and a fruitless protest lodged with the Japanese consul general there. On another occasion, nine Japanese who, under the guise of medical practitioners, were dispensing narcotic drugs in Shanhaikwan, when arrested by Chinese police, were forcibly abducted from the latter by Japanese garrison troops, though the city was not a Japanese-controlled settlement. Although this was hotly protested before the Japanese minister at Peking, it was absolutely ignored. These are but examples of what has occurred too repeatedly to be considered accidental.

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This is important because the Manchukuo monopoly is patterned directly after its predecessor. In theory, the regulations appear most adequate. Opium is to be sold only to addicts, who are supposedly required to prove their condition upon purchasing drugs, by showing their government permits. Only government opium may be purchased and one may not possess more than a ten day ration at one time. But, under the Japanese monoply, the joker lay, as is so often the case with a prohibition product, in the enforcement of these admirable arrangements. Regulations notwithstanding, one could visit numbers of government opium dens and buy any quantity of the drug without being asked to show a permit. As a matter of fact, there seems plenty of justification for the Chinese charge that the Japanese did not even attempt to enforce the monopoly requirements. Certainly flagrant violations of the law were practiced without any attempt at secrecy. Practically every restaurant in Dairen was equipped with *hung pee,* Japanese government opium, a dose of which cost thirty cents (silver). Here one could buy almost any quantity without restriction, though, to be sure, the law read otherwise. The same situation existed in the 130 licensed brothels in this city and, to a greater or less degree, in Japanese settlements all over Manchuria.

One of the most disheartening features of this situation is the estimate given by experienced local opium smokers that about sixty per cent of the daily customers were young people in search of amusement and social intercourse, a fact which was capitalized by licensed opium dens to the extent of even hiring sing-song girls as a special attraction for these young customers.

The effects of Japanese opium penetration are easily visible everywhere, especially in the shape of morphine, for the introduction of which into China, Nippon is largely responsible. One can readily recognize these miserable addicts on the streets. Many of them say quite frankly that they take morphine because they are too poor to buy opium, which costs twenty to thirty cents (silver) per dose, an addict requiring two to three daily; whereas a dose of morphine of Japanese manufacture may be had for five cents. In Mukden, these human derelicts abound on Pingkong terrace (Opium and Brothel street). I remember one especially pitiful old beggar who said that he had been an addict for ten years. He had first taken morphine on the advice of a Japanese druggist, as a cure for a cough; and it was not long till he found himself helpless before the gnawing cravings of the most relentless of all habits. Another, a wizen-faced child of ten, had been an addict for over a year. He was an orphan who had begun taking narcotics as a means of stifling hunger, spending about six cents daily for morphine.

Morphine Problem Grows

Not till one imagines these multiplied by other tens of thousands of human derelicts, converted into living corpses that the greed of an imperialistic foreign power might be appeased, can one appreciate the bitterness of thinking Chinese on the subject. For the history of the past century has been marked by China's ceaseless struggle against the efforts of foreigners to stimulate opium consumption within her borders. This came to a climax in 1906, when the evil had reached such appalling proportions that an agreement was reached with Great Britain, who was prevailed on to check the import of Indian opium into China with the understanding that, if India would reduce the amount of the drug exported to the latter's shores by ten per cent annually for ten years, China would restrict the poppy grown within her own borders by a like proportion, hoping that by 1917 not only would the export of Indian opium to China be definitely stamped out but the production of the drug at home as well. So sincerely did China welcome this plan and so effectively did she carry out her part of the agreement that, by the close of the ten year period, she astounded the rest of the world, so nearly had she freed herself from the stifling grip of narcotics. Again was she able to declare it illegal to import opium from foreign sources. It is possible that, had conditions within the country been otherwise at this time, this might have been the final chapter in her long and heroic struggle against the insidious poppy.

But, as it was, the flush of her hard-won victory was short-lived. With the political disruption and recurrent civil wars which followed 1917, came a revival of the drug evil. Poppy growth even came to be encouraged by unscrupulous officials and militarists as a means

Drugging a Nation

By Marguerite McElveen Stewart

OPIUM, the coveted booty behind Japan's grandiose adventure in Manchuria, lay carefully concealed from the eyes of the world until recently, when the United States rudely tore aside its protecting shroud and exposed it before the advisory opium commission at Geneva. Openly accusing the Japanese of operating the world's largest single venture in illicit drug traffic, under the guise of the so-called Manchukuo opium monopoly, Stuart Fuller, opium expert of the state department, did not mince words in declaring that the concern had been established for the express purpose of extending the consumption of narcotics.

The legitimacy of this charge is indicated by the budget figures of Manchukuo for 1934, which reveal the startling fact that opium profits for this year are expected to double those of 1933. In part, this may be accounted for by a reputed saving of $50,000,000 (silver) achieved by the capture of Jehol, the chief poppy-growing province of that area; but it appears undeniable that every effort is being brought to bear on the task of increasing the consumption of narcotics. Gone is opium from its former silent rôle. Propaganda to encourage its use is now scattered from airplanes, and even the money of Manchukuo flaunts suggestively the emblem of a poppy in full bloom.

Japan Depends on Opium Profits

As five million yen of the anticipated narcotic profit has already been earmarked as partial security for bonds which Japan floated for her "puppet state" in 1932, it can be readily seen that Manchukuo has an undeniable responsibility for making her yield from the drug trade as large as possible. Americans generally fail to realize that, for the Japanese in Manchuria, opium is a vast business enterprise. The production, manufacture and sale of narcotic drugs has been incorporated into a gigantic national industry, whose output rose from 2,498 kilograms in the year 1911 to 35,530 kilograms in 1928, in Kwantung alone, though that province is but a fraction of Manchuria. The number of licensed opium smokers increased from 2,799 in 1919 to a total of 30,858 in 1929; and the gross revenue which Japan reaped from her opium monopoly in this one province leaped from 1,724,844 yen in 1922 to 2,686,262 yen in 1929. It is small wonder that the United States is alarmed at such a display of business acumen in a province which ranks as the world's morphine center, with a factory in Port Arthur the annual output of which is said to be 70,000 pounds —35 tons!

Though it is not generally realized, Japan has dominated the narcotic problem in Manchuria for years. Following her victory in the Russo-Japanese war, she assumed a controlling position in many parts of China's former Three Eastern provinces. She not only had concessions in Chang-chun and Mukden but governed all territory bordering the South Manchurian and Mukden-Antung railways, in addition to the Kwangtung leased territory which she took from Russia in 1905. In these areas, incredible as it seems, the sale of narcotics has been conducted as a respectable business, under a Japanese state monopoly which has yielded the island empire a handsome annual revenue. Not only have there been several hundred opium dens operated by the government, but drug stores in the station zones of towns along the railways have been licensed for the retailing of morphine and heroin.

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of revenue and, in some districts, was even forced on the peasants by the demands of exorbitant land taxes which could be raised in no other way. By 1924, opium smoking had again become widespread and the smuggling of morphine and heroin had reached such alarming proportions that the Chinese National Anti-Opium association was organized at Shanghai for the purpose of developing a popular sentiment against the drug evil.

This organization, which had branches in Harbin and Mukden, was especially active in Manchuria before the Japanese military invasion. Largely as a result of the public opinion which it had developed, the Chinese police, prior to September 18, 1931, seem to have been reasonably successful in holding the evil in check in the areas under their control. Visitors to classes for police officials unanimously reported that methods of restraining the narcotic traffic were stressed above all else. As an example of their activity, one might cite the district opposite Harbin, on the banks of the Sungari, where the most notorious Chinese opium dens were formerly located, but where, of late years, one has found only empty buildings bearing the official seal and information that they had been closed by police order.

Chinese Efforts for Salvation

In her efforts to suppress the use of narcotics, China has placed special emphasis on the establishment of curative institutions known as "Government Workshops for the Rehabilitation of Drug Addicts." Under the Chinese regime, one found these in every Manchurian city of any size. Here addicts were cured and taught a trade. In the Kirin workshop, for instance, I found about three hundred inmates. The annual budget of $45,000 (silver) was raised by the products made in its shops. How far these institutions have been affected by the new opium monopoly of Manchukuo is uncertain, but there is every reason to be skeptical regarding Nipponese sympathy with attempts to cure victims of this scourge, in view of the fact that, prior to the invasion of Manchuria, at least, there was only one curative institution in all of the Japanese-controlled Kwangtung, although drug addicts in that area numbered more than thirty-five thousand.

To be sure, there have been opium inquiry commissions dispatched to Manchuria by the league and volumes of data submitted by the Japanese monopolists to attest to their eager and earnest cooperation with the demands of Geneva. The stipulations of the General opium conference of 1925 were complied with to the extent of reducing 119 opium dens in Kwangtung to 104. However, one is likely to remain unimpressed when he discovers that 59 of these are in Dairen with some 30,000 daily customers and clearing a profit of about $18,000 (silver) each day.

That the Chinese are not without reason in their complaints against the methods by which the opium problem is handled by the league may be judged from the figures recently divulged at Geneva, by Kuo Tai-chi, the Chinese delegate, of the respective opium requirements as submitted by the Chinese and Japanese governments for medicinal needs for 1934. China asks some 44 pounds of heroin and Japan, 1,420; China, 77 pounds of cocain and Japan, 2,200; China 220 pounds of morphine and Japan, 7,431! The inconsistency of these demands in view of the difference in population of the two countries is so obvious that it is difficult to believe that *these figures had been passed by the opium supervisory board of the league.*

How the League Straddles

Another incident challenges one's comprehension. After Mr. Fuller's protest before the commission at Geneva, a resolution was proposed by the Belgian delegate recommending that all narcotic trade with Manchukuo be made subject to the opium supervisory commission. This was defeated by a vote of 9 to 6, with Britain, France and Japan opposing. How is one to interpret such an ironical situation where Japan, who had retired from the league which had condemned her creation of Manchukuo, is permitted to cast one of the decisive votes against a curtailment of the opium trade of her protegé?

China's answer to this query may be found in the words of Alfred Sze, former Chinese ambassador at Washington: "The Chinese people were greatly shocked by the attitude of certain of the western powers at conferences held at Geneva with regard to the sale of opium by their governments to the millions of Chinese living within their colonial possessions, as well as by their failure to take effective steps as embodied in the Hague opium convention of 1912, with regard to the prevention of smuggling narcotics into China. . . . With regard to their narcotic drugs, it appeared to the Chinese that the western powers had not that consideration for the welfare of the Chinese dwelling under their jurisdiction that they had for the welfare of their own nationals—that there appeared to be for the powers one ethical law for the west and another for the east."

If this be the attitude of the league, there is some comfort in the assurance that the United States is standing firm in her opposition to the menace of opium expansion. To pursue any other course means, in the end, to sow the wind and reap the whirlwind, for what country is not in danger from the silent, relentless evil that is slowly stifling China with its insidious breath? Salvation can only lie in one "ethical law" for the whole world.

"If A Man Die"

THE days of life are few, and filled
With ripening grain of mirth and tears;
And fool and sage must garner now
The sustenance for future years.

Who winnows not from grief and joy,
And stores away the golden grain,
Must go a pauper into death—
Be bankrupt when he lives again!

JOHN RICHARD MORELAND.

BOOKS

Recovery Without the Boll Weevil

THE ECONOMY OF ABUNDANCE. *By Stuart Chase. The Macmillan Company, $2.50.*

THE WORLD has passed out of the period when all its productive forces together could with difficulty produce enough commodities to supply the total need, and into a period when they can produce vastly more than enough—or could if there was a market for it. In the age of scarcity it was necessary to give free rein to whatever forces tended to increase production, and vendibility was a reasonable measure of the justification for producing any commodity in any given quantity. An age of abundance requires a different technique. It would perhaps be too much to credit Mr. Chase with the discovery of this fundamental fact, though he has probably done more than anyone else both to discover and to popularize it and he has certainly done more to develop its implications. The present volume is an attempt to sketch the outlines of an economic and political order adapted to the needs of a society in which available productive energy has been increased forty-fold as compared to a century ago and in which ten per cent of the people, working full time, could produce all that everybody needs.

The crux of the administration's problem is whether it wants to restore business by restoring scarcity and thus restoring the vendibility of a limited volume of commodities, or develop methods of control and distribution appropriate to an era of abundance and inaugurate a new economic system based on serviceability. A good many years ago a city in the cotton belt erected a monument in honor of the boll weevil, in recognition of the eminent services of that insect in preventing overproduction and thus keeping up the price of cotton. The whole problem might be put in a nutshell—or perhaps one should say in a cotton hull—by asking whether or not we intend to make the boll weevil the symbol of national recovery. Mr. Chase is of the opinion that we should not.

Taking the other alternative, he asserts the necessity of an even more thorough governmental control of the processes of industry than anything which the NRA has yet achieved or contemplated; and such governmental control must necessarily be federal because, under modern conditions of transportation, exchange and the interdependence of remote communities, no smaller unit has economic significance. This does not mean dictatorship. The appropriate arrangement would rather be control by a "general staff" which would be guided in its decisions by the total need for the various commodities rather than, as under the present system, the money profit to be derived from the sale of them. One of the principal obstacles to any sound policy of reconstruction is that all our economic theory and practice has been corrupted by an exaggerated and distorted idea of money.

Mr. Chase would probably not demur to the statement that his proposals look toward socialism. It is in fact a very definitely socialistic program which he proposes. He puts this statement in italics: *"The economy of abundance promises presently to socialize the bulk of commercial and industrial property."* The actual owners of such property at present—that is to say, the owners of the stock of the great corporations—are not responsible either for its debts or for its regular operation. Most of them stand ready to sell out and transfer their investment to something else the moment the stock market offers an attractive profit on their holdings. But the public is interested in operation and production. "The community will have to become officially responsible if the community is to survive."

The economic ideas which Mr. Chase has expressed in this and other books with such extraordinary clarity and persuasiveness have entered so largely into the current and contemporary thought that one can pick them up almost anywhere without knowing their origin. But if it is true that an idea belongs to him who can express it best, Mr. Chase still has a good title to those economic ideas which he has formulated and which many others have quoted with or without credit.

W. E. GARRISON.

Nature and Men in the Raw

THE SAGA OF THE COMSTOCK LODE: BOOM DAYS IN VIRGINIA CITY. *By George D. Lyman. Charles Scribner's Sons, $3.50.*

IN NO American community has life ever been more prismatically colorful, more filled with contrast between stalwart virtues and despicable meanness, or, one may say, more uncertain, than it was in Virginia City in its earliest days. San Francisco was a city with some of the normal apparatus of social control before the influx of the forty-niners turned it for a time into a cross between bedlam and Eldorado, but the site of Virginia City was nothing but a particularly repugnant spot on a mountain-side until thousands of miners poured into it in a year and began frantically to fight nature and each other to gain possession of the newly discovered wealth in the rocks. It was a crazy game, but out of it presently came an organized community life. If one wants to think of it seriously as an illustration of social evolution telescoped and foreshortened and distorted by the amazing speed of the process, it is well worth study. Or if one prefers to consider it is a melange of tragedy and comedy and an uproarious story, it is a thriller. The time was from 1859 to about 1865. Among the characters whose names became famous were Comstock himself—who stole the secret, bullied his way to a title to a claim worth scores of millions, imposed his name on the camp, and sold out for $11,000—and Hearst (père), Mackay (also père), and Sutro. And there was Mark Twain, whose "Roughing It" is the classic picture of the scene; and Father Manoque, and Rev. Mr. Rising who conducted Buck Fanshaw's funeral; and Tom Peasley, who was the original of Mark Twain's Buck Fanshaw; and Adah Isaacs Menken, actress and poet; and Julia Bulette, who came to run a pleasure palace and found herself conducting a hospital and a social settlement and a soup kitchen during the Piute raid.

Dr. Lyman has every qualification for writing the story of Virginia City as it ought to be written. He was born there and has been steeped in its lore from the cradle. He has collected data through many years and has studied his subject and a vast body of documentary material bearing upon it with scholarly skill. And he can write a narrative which, without sacrificing accuracy to picturesqueness, preserves all the vividness of that titanic struggle of fierce men in a fierce country.

Books in Brief

THE LIFE OF OUR LORD. *By Charles Dickens. Simon & Schuster, $1.75.*

Widely syndicated in newspapers, this simple recital of the life of Jesus is already familiar to most readers. The novelist

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wrote it for his own children during the years 1846 to 1849, with no intention of ever giving it to the public. It is now first published after the death of his last surviving child. It is a perfectly plain and naive recital of the gospel story breathing an air of devout piety and untroubled faith.

HEROIC LIVES. *By Rafael Sabatini. Houghton Mifflin Company, $3.00.*

Cape and sword are the normal habiliments of such heroes as one expects Sabatini to select. He is nothing if not romantic. Richard I, Joan of Arc and Ralegh are in the direct line of his tradition, and Lord Nelson is of the same spirit though in a more modern mode. To these he adds, for the purposes of this book, St. Francis and Florence Nightingale. It scarcely needs to be said that all these lives are brilliantly told, but it does not appear that in this telling of them there has been any fresh contribution either in bringing to light facts not previously known or in giving any original interpretation of the characters.

THE MONGOLS OF MANCHURIA. *By Owen Lattimore. John Day, $2.50.*

Mr. Lattimore has lived for several years in China and Mongolia and is said to know more about Mongolia than the Mongols. His important contribution to the understanding of the present Manchurian question is his account of the relations of Inner and Outer Mongolia to China, Russia and Japan, and especially of the numbers and distribution of the Mongols in western Manchuria. The very natural and almost universal judgment that Japanese control of Manchukuo is a ruthless overriding of Chinese rights must be examined in the light of the evidence that Chinese policy there, and even in Jehol province, has been an equally ruthless though more subtle overriding of Mongolian rights. Inner and Outer Mongolia have come into keen rivalry. The choice before the Mongols as a whole is between revolutionary nationalism in association with Russia (influential in Outer Mongolia), and conservative nationalism in association with Japan (in Inner Mongolia) but led by their own princes and with their own religion. "Mongolia is the key to the destiny of the whole far east," says Mr. Lattimore.

CREATION'S DOOM. *By Desiderius Papp. Translated from the German by H. J. Stenning. D. Appleton-Century Company, $3.00.*

Imagination and scientific knowledge are combined to produce this striking forecast of the future development of the human race and the future fate of this planet and the thin scum of civilization which blotches its surface. The possibility of a catastrophic end is discounted. The earth is safe enough for a good many million years. The physical aspect of man will undergrow gradual but striking changes, of which the loss of hair and teeth will be the first and least. Humanity's successors will exhibit wonderful adaptability to the changed conditions of the aging planet. Like Chronos devouring his offspring, the earth may (after fifty billion years) swallow its moon without fatal consequences. The mighty microbe will be the last survivor among living things. Before it comes to that, many strange things will happen, according to Dr. Papp's forecast. He may be right. But our present knowledge is a short arc from which to project such a sweeping curve into the future.

CORRESPONDENCE

Rabbi Wise

EDITOR THE CHRISTIAN CENTURY:

SIR: It is regrettable that the only notice which The Christian Century gave to the sixtieth birthday of Rabbi Stephen S. Wise was the publication of an article which, with ill-concealed venom, characterized him as inconsistent, insincere, emotional and publicity-hunting. That Rabbi Wise has his faults, even his closest friends will admit. Who is without them? But to condemn him because he has changed his mind about prohibition and war, or because he has been passionately unreserved in his denunciation of the most dreadful evils of our time, or because he possesses that dramatic sense without which no public leader can be very successful (compare Hoover and Roosevelt), is to be grossly unfair to the outstanding rabbi of American Jewish history.

Almost single-handed, Stephen S. Wise has transformed liberal Judaism in America. He found it conventional, smug, fettered and barren. He poured into it his passion for social justice, his intense love of freedom, his devotion to the Jewish masses and their eternal hopes, and he gave it life. If today the liberal Jewish pulpit is free, if the rabbis are earnestly concerned with the social and economic implications of their religion, if the reform synagogue has been democratized in form and spirit, if contact with catholic Israel has revitalized the entire liberal Jewish group, it is largely because Stephen S. Wise sounded the tocsin of revolt and courageously led the march toward new goals.

His prophetic Judaism has flowed out into all the interests of his life. It seems to me that no living clergyman of any denomination has more profoundly touched the larger issues of American life than he. He has plunged deep into the heart of the economic and social problems of our day. He has been fearless in his attacks on evils and evildoers. And he has been effective. As Mayor La Guardia said at the sixtieth anniversary banquet, "When Rabbi Wise attacks a politician, steamship business to Europe improves immediately." The very emotional intensity that your article derides is the quality that enables him to carry on so effectively in the prophetic tradition. When Rabbi Wise speaks, people listen and things happen.

Temple Barth-Kodesh, Rochester, N. Y. PHILIP S. BERNSTEIN.

The Christian Alternative to Communism

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. E. Stanley Jones declares that "we have got to provide an alternative to Marxian communism or succumb to it." Might a layman call attention to the fact that the alternative was already described by Kagawa in the May 24, 1933, issue of The Christian Century in his review of "Rethinking Missions"?

Dr. Jones says, in referring to this report, "The laymen . . . did not rise above . . . the framework of capitalism." Kagawa hammered home the same fact when he said in his review that "this book has unfortunately no vision of the Christianizing of the economics of the oriental countries." But Kagawa did not stop there as did Dr. Jones but definitely stated the alternative to communism when he said: "We are aware, both in China and Japan, that there is no way to save the villages and the laboring class except through the cooperatives. And we believe that the ideal of Christian love can be realized in the economic realm only through these cooperatives."

Confirming the fact of Kagawa's influence on missionary thinking The Christian Century has called attention to the fact that "the Christian movement in China has been called upon by a missionary group to concentrate upon the promotion of cooperatives" as one of three major proposals.

Years ago other great preachers grasped this truth and acted upon it. Rev. Charles Kingsley of England was one of the pioneers in promoting the consumers cooperative movement there. Pastor Sonne founded the first unit of the great development of cooperatives in Denmark. Coming even nearer home, the United Church

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of Canada at its last convention adopted this resolution, "Besides rejecting capitalism, the church is called upon to advocate positively a Christian economic order. Whereas the method of capitalism has been competition and private acquisition, the essential law of a Christian system will be cooperation."

Let's break the conspiracy of silence imposed upon us by capitalism and learn what it really means to cooperate as consumers. Let's either cease pointing to a kingdom of God on earth or talking about a new social order without specifically describing it. Omitting details and problems applicable to any system, there are just four basic organizations in a Christian economic system. They are so simple that it has taken one layman fifty years to learn them and so he is naturally not impatient with others who have not. But now that I think I understand them I am amazed at my difficulty in finding the simple truth before. Two of them relate to the question of ownership which is first and of most significance. Two of them relate to the question of occupational organization.

A Christian economic order will mean, first, the voluntary consumers' cooperative ownership of industry, and second, the obligatory public cooperative ownership of utilities. Both are one and the same thing except as to details. Consumers are the public. The only difference relates to the form of organization and the character of the service. Where all of the people who live in a political area use the particular service, like water, we call the service a utility and will own it publicly. But by public (cooperative) ownership and not by public (political) ownership which is entirely different. Where the service is not one which all the people in a given area wish, those who do will own the distributing unit cooperatively. We call such an organization by the name of consumers cooperative ownership. The local units will be united and will own the wholesale and the wholesale will own the factory and thus all industry will be consumers cooperatively owned.

The other two factors relate to occupational organization and, in a Christian economic order will be, first, farm marketing cooperatives and second, labor unions. The only reason for a third classification might be for the time being to ease the white collar office and professionals into a realization that they are also workers. To salve their pride we might make a third classification of professional associations until everyone realizes that no one is too good to class himself by the name of labor but should be proud to do so.

These are, then, the four simple divisions of a Christian economic order: two of them relating to ownership and being consumers cooperative ownership of industry and public (cooperative) ownership of utilities; the other two relating to occupations and being farm marketing cooperatives and labor unions.

The Cooperative League, E. R. BOWEN.
New York City.

What a Peace Secretary Could Do

EDITOR THE CHRISTIAN CENTURY:

SIR: I disagree with your editorial to the effect that we have a full-fledged peace bureau in our existing department of state. That department is undeniably good, in so far as it goes, but the surface is barely scratched when we pause to consider the constructive peace-possibilities that die prematurely for want of decent nurturing. To mention but one practical instance: Today the cables told us that Ramsay MacDonald killed a move for a government investigation into the feasibility of taking munitions manufacture out of private hands. "One country couldn't do it," he blandly said, "and no other country is thinking of such a thing." So! Had we an active, aggressive secretary of peace, he could dare to take the necessary initiative to bring to MacDonald's attention the Nye committee of the United States senate, which is now investigating a similar plan for government ownership of arms factories.

The most practical peace step is to take the profit motive out of war; and a close second is the peace plan of Dr. Palmer, which I hope will reach administration ears.

The machinery of our present state department set-up is too ponderous to be of the least service in a situation such as mentioned above. In fact, such a course as suggested is not the department's duty; its function is to act only on a direct order from "the administration." It isn't supposed to be ethical, much less "diplomatic," for our dignitaries to stoop to such action; the fact that it is a practical procedure, freighted with much-sought-after results or possibilities, really matters little. The honored secretary of state is bound nearly 100 per cent by that old sacred cow named "precedent," and dares not deviate one iota from the routine of state.

Had we a secretary of peace, and he was worthy of the name, his bounden and pleasant duty would be to acquaint each and every power with every peace activity that occurs in this country, particularly those initiated by the government itself. If such a "round-robin" habit of exchanging information were put in motion, it is conceivable that its momentum would affect other slow-moving bodies, and other nations would gladly reciprocate. Independent peace organizations could see to it that sufficient agitation were supplied to force their own government officials to fall in step.

Collingswood, N. J. E. M. STERNER.

Dr. Palmer Answers an Inquirer

Dr. Albert W. Palmer,
President, Chicago Theological Seminary.

My Dear Dr. Palmer:

Your call to the churches of America to "Prevent the Next War Now," is a thrilling summons to every follower of Jesus. I think that I shall sign the pledge you offer: "I will never cross the boundary of another nation to kill and destroy, nor will I support my government in doing so." But there are questions which I am trying to face through in presenting this to my people.

1. I must be honest, as I expect my people making this pledge to be honest. Can I honestly expect them to keep this pledge? I think I can sign, for I have already indicated that I rather expect in the next war to spend some time in jail; but I am not sure that my people will go that far. Take three situations, for instance.

a. Suppose nazi Germany, pursuing a commercial and military policy to dominate the world, which seems to me not at all impossible, should invade South America. Her commercial exploits there are well known. Suppose, with this advance she should come to an hour when with increasing tension in the commercial field she should decide to take Nicaragua by force with the evident intention of taking the Panama canal. Do you think that any pledge we might take would restrain the American people in such a crisis from moving with force into Nicaragua? Or, further, if nazi Germany should with cruelty and with greed grasp any of the smaller nations of South America, would not a healthy North America rise up to stop such treatment, even as the Cuban atrocities before the sinking of the Maine stirred an uprising that carried Mr. McKinley off his feet? And, is not such an attitude more Christian, in the last analysis, than stay-at-home-and-wait laissez faire? You see, I want to be true to my Christianity at this point.

b. Suppose Japan, with her military group in control, were victorious over Russia again, and in her day of victory suppose she did take over vast territory to make it part of her spreading kingdom, as England has done, and as the United States has done with just as high motives; and suppose, in this vast forward movement Japan took the Philippines, would this be "invading our territory"? Suppose Japan went farther and to guard her gains took the Hawaiian islands, and the Aleutian islands. Would the people of the United States sit quietly and permit it, especially if it involved vast taxing of these peoples to pay the bill, and much of murder and cruelty in bringing it to pass?

c. Suppose any large militaristic nation should arise and with force invade a smaller country, murdering its women and children in some vast program of victory? Just what is the Christian thing to do? Sit by and let the bully rape and roar? Are we quite sure that Jesus would do that? He who "placed a little child in their midst" as the test of what a nation does, and who drove the money changers from the temple with some display of force, what would he do in this nationalistic, greedy, militaristic age? For I do not forget that his "pacifism" was in a country where Rome ruled and kept order, and that part of the "turn the other cheek" and "go with him twain" policy was due to that Roman control and policing of the land. You see, I am not at all certain as I advise

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my young people as to what Jesus would do in such utterly different circumstances.

2. I must keep first things first in a sane balance as I lead my people. Is this the first pledge I ought to ask of them?

a. Should I not put first a pledge that I will not be led to invest my income in any enterprise that works for injustice or ill will? I am thinking of quite definite things. First, the manufacturing of munitions that stir up murder and preparedness in all the world and lead the way to war. Second, foreign commercial investments which create ill will between peoples, such as the race for oil and rubber, out of which injustice and wars grow. Third, such international carriers of munitions as the Lusitania, involving us in war. The investment of our gains in America is a major question in the coming days, and should be met by the church in no uncertain way. For, while I would not invade another country in war, if I so invest my moneys that that country is invaded by my agents and war results, am I not just as guilty of promoting war as if I invaded in person?

b. Should I not put first the securing of America's entrance into the world court and into some kind of an association of nations with power of police and justice which would seek to maintain order among our international Dillingers? Could I honestly sign this pledge if I were a German, or a Frenchman, or a Chinese? If I could not, is not my first task to get into everything that will guarantee an orderly and just world, rather than simply to say, I will not invade another's territory? For our Armenian brethren have taken this stand for a thousand years and have not found the world giving either peace or protection.

c. Is not America's first need a cleansing of our house of life? Do we not need first to say to the whole world by our deeds: We are trying to change our newspapers and our movies, our courts and our tariffs; we are bringing our churches together in a stronger unity and a sterner demand for uprightness; we are first of all cleansing our nation, acknowledging that the size of our army and navy and our national guard is admission of our fear and our greed, and we will soon get into condition to reduce these threats, or these instruments for keeping internal order. Then we will be ready to cooperate with the good citizens of all the world in building peace.

d. With this in mind is not our first obligation to present a 25 year program within America to make this a nation that is not a threat to any people? Such a program would need to include the reorganization of our whole capitalistic and industrial order on lines already laid down in part by President Roosevelt; the revision of our investment program so that our banks and other investment houses should not draw us into ill will; the shaping up of the bureau of education so that our textbooks may be rewritten toward peace; the organizing of a real department of peace and the unifying of the navy and war departments; the developing of a real publicity program of good will toward all the world; to "do all that may achieve and cherish a just and lasting peace among ourselves and with all nations." This together with the encouraging of a vital world organization would enable us by that time to say: Let us scrap our army and navy and sign together as nations: "We will never cross the boundary of another nation to kill or destroy, nor will we support our government in doing so."

You will see by this series of questions and suggestions that I cannot quite give my whole soul to your splendid program. In the first place, it is too negative to be fully Christian; in the second place, it expects more than we are ready to do today as a people; in the third place, it needs a definitely constructive program over which to rejoice in the "expulsive power of a great affection."

In spite of this hesitancy on my part, although I have indicated my own personal gladness in signing, I shall present this to my people, and will report to you later. I am deeply grateful for your leadership and pray God you may be strongly sustained as you go on in the building of "the new world wherein dwelleth righteousness."

Grand Avenue Congregational Church, Milwaukee, Wis. ARTHUR S. BEALE.

Dear Dr. Beale:

Your letter is a model of constructive analysis and criticism and I welcome the opportunity it affords me to make more clear the essentials of my plan of a worldwide personal non-invasion pledge as set forth in The Christian Century of April 25.

First of all, let me make haste to agree with you as to the necessity for a many-sided educational approach to the whole problem of international relations. To all that you say under 2, a, b, c and d I accord, of course, most hearty assent, except your emphasis that these things must come "first." As I see it the attack on war must move in many parallels and one virtue of the non-invasion plan is that it need not in any way impede or delay any of the excellent ideas you advance—indeed it would rather stimulate interest in them.

Now as to your question as to whether the non-invasion pledge would hold Americans back in the face of a nazi invasion of Nicaragua or a Japanese invasion of the Philippines, etc. Strictly interpreted, there is nothing in the pledge to prevent any signer helping to defend territory against an aggressive invasion anywhere. He is only pledged *not to be the invader!*

You may say: "Well, then this proposal makes almost no progress, for America is not likely to attack or invade any other country. It is a very easy pledge for American Christians to sign." Precisely. But here is the important point: This pledge is not for America alone—it is for all the world! It contemplates a new folk-way, to be blessed and promoted by the church on a world-wide scale, a sort of eleventh commandment representing the crystalization of the Christian conscience of all the world about war. It envisages overtures from American Christian bodies to all other Christian bodies for the establishment of a general understanding and unwritten moral law that, just as Christians do not kill or steal or commit adultery with the blessing of their church, so neither do they invade other countries to kill and destroy. It is marvelously simple but will be tremendously effective on governmental policies just in proportion as we Christians can spread it to all the nations of the earth. It is a great foreign missionary movement, a world crusade, that I propose, with just one slogan: "The Christian conscience repudiates all invasion and aggressive war!"

Is this "too negative to be wholly Christian"? On the other hand, is it not the one simple positive step against war which every Christian soul that understands it can heartily endorse? Some might go farther, but we can all go this far; and *to go this far* is to make the Kellogg pact a living reality backed by the worldwide church and personally endorsed by millions of determined Christians.

Does this "expect more than we are ready to do today as a people"? If it really is more than we are ready to do *as Christians,* then God help us! What Christian wants to invade another land or join an aggressive war? Are we Christians or pirates?

Does this lack of sufficient constructive appeal to kindle "the expulsive power of a great affection"? On the other hand, hasn't it something of the simplicity and emotional drive of the movement that resulted in the crusades? Peter the Hermit aroused Europe with his cry: "Rescue the holy sepulcher! God wills it!" Oh for a nobler Peter the Hermit—one who is no hermit but a friend of all mankind—to lift the glorious cry: "As Christians we renounce all aggressive war forever. It is the commandment of Christ to our day. If governments can't keep the peace, then we as Christians will! God wills it!" If this idea could take fire in America, we might move the world.

To make the whole plan a little more definite I attach hereto a suggested resolution for groups and a proposed pledge for individuals:

A RESOLUTION AGAINST AGGRESSIVE WAR

Believing that the hour has come for a complete abandonment and repudiation of aggressive war and territorial invasion by Christian people everywhere;

Be It Resolved that we register our convictions in the following three items, and call on all other religious bodies throughout the world to join us in their support and promulgation:

1. We heartily approve in principle President Roosevelt's suggestion that aggression be defined as the sending of hostile military forces across the boundary line of another country;

2. In line with this we announce in advance the complete disassociation of the church, so far as we are able to effect it, from any war which involves invading the homeland of any other nation.

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Reserving the right of self-defense by such means as may seem to us wise, effective and Christian, we do now at the same time pledge to the world that we will not make it necessary for any other people to defend themselves against us. We are convinced that this is a basic minimum requirement of international Christian ethics.

3. To make this policy as effective as possible, we further recommend the worldwide signing of personal non-invasion pledges by Christian people everywhere, saying: "Reserving the right of national self-defense by such means as may seem to me wise, effective and Christian, I from now on definitely repudiate all aggressive war. I will cross no national boundary line to kill and destroy, nor will I support my government in sending its army or navy to do so."

Adopted.....(date).....by.....(Organization).....

STOP ALL WAR NOW!

A PERSONAL NON-INVASION PROMISE

Let us as Christians assure all other nations that we will not attack them.

"Reserving the right of national self-defense by such means as may seem to me wise, effective and Christian, I from now on definitely repudiate all aggressive war. I will cross no national boundary line to kill and destroy, nor will I support my government in sending its army or navy to do so."

Signed.....Date.....

Church.....

P.O. Address.....

Last night, as a sort of "trial balloon," I tried this idea out on a typical union meeting of church people in the very conservative town of Elgin, Illinois. Of the seven or eight hundred people present over 90 per cent voted for the resolution, one against it and one voted as undecided. Three hundred mimeographed pledges were circulated of which 244 came back. Of these 22 were blank and 222 were signed, by 61 Baptists, 57 Methodists, 18 Presbyterians, 13 Congregationalists, 8 Evangelicals, 8 Christian Scientists, 19 Church of the Brethren, 8 Lutherans and 32 from various other denominations.

Chicago. ALBERT W. PALMER.

Toward a Program of Church Action

IS community action toward a unified church program possible? One of the rejoinders to the article in which Dr. J. E. McAfee embodied his proposal in the issue of April 18 is given herewith.

EDITOR THE CHRISTIAN CENTURY:

SIR: Six years ago I came out of Garrett biblical institute and Northwestern university believing that one of the chief tasks that would confront me as a Christian minister would be to work for church unity. I had sat under the teachings of Dr. Hayes and read The Christian Century. I am sadly disillusioned! If the two communities in which I have served are at all typical I see no hope for any permanent success in the direction of church union.

I went first to a town of 400 inhabitants. There were originally four churches there. Evangelical, "liberal" United Brethren, "radical" United Brethren, and Methodist Episcopal. The first two had given up the ghost. The most faithful of the Evangelicals drove eight miles into the country to an Evangelical church. The others went nowhere. The "liberal" United Brethren having fought "radicals" and Methodists for years refused to surrender and drifted away from church when their church died.

I made repeated attempts to cooperate with the United Brethren church that remained. When they held revival meetings I urged my folks to go. Practically my only member to respond wore a feather in her hat and was quite offended when she was treated to a tirade against women who wear feathers. I sat on the platform and listened with Christian charity, or pagan indifference, to a denunciation of churches with cook stoves in their basements. For three years we did hold a "Community Daily Vacation Bible School." The U. B.'s cooperated reluctantly. They seemed to feel that religious education was of no value unless their young people were converted and that if they were it was then largely superfluous. Finally the depression gave them an excuse to withdraw. Had the depression also forced them out of existence would their members have joined us with our offending cook stove? The answer is no! Had we been forced out of existence would my members have given up their lodges, feathers and cook stove and joined them? Let him believe it who can!

I am now in a town of 1,600. We have three churches, a fundamentalist Baptist, conservative Congregationalist, and liberal Methodist. Episcopal and Spiritualist churches have died. A new mission has just been organized by a group who finds that three churches are not enough. Persons in the community drive to Grand Rapids, 13 miles away, to attend Episcopal, Catholic, Spiritualist, Unity and undenominational churches. Others worship over the radio.

Although the Baptist minister, trained at Moody Bible institute, preaches the second coming in season and out of season, several families are not satisfied and drive to Grand Rapids where Dr. DeHaan at Calvary Undenominational church proves that the end of the world is just "around the corner," by pointing to the "apostasy" of all churches but his own.

From time to time "union meetings" of the churches are held. If they are held in the Methodist church, Methodists attend. If they are held in the Baptist church, Baptists attend. The Congregationalists are no better. You can't expect self-respecting Baptists to attend a "worldly" Methodist church. And the Methodists just can't stand the theology and methods of the Bapists.

Were two out of three of us ministers to die tonight, or to decide that we would rather work for the PWA, were all property problems solved, and denominational questions adjusted, two-thirds of the members of each of the churches would refuse to attend any union venture of which they were not the center. And if they did I am convinced that it would not be long until groups split off as the mission folks have done.

I would like to see articles in The Christian Century dealing with this problem. Church unity is fine in theory, but honestly, "human nature being what it is" how are we going to make it work?

Rockford, Mich. J. M. DEVINNEY.

The Question Box

Is the term "kingdom" as applied to the life of God in the world the most acceptable and definitive in this modern day when kingdoms fail to give the fullest expression of organized government? In the day the term was used first there were no other forms of government. Do not some of the modern terms more nearly express the idea contained in present day religious development?

E. Z., New Albany, Indiana.

ONE who reads the Gospels with care is in no doubt as to the meaning of the expressions "kingdom of heaven" and "kingdom of God." He perceives that they refer to the rule of God among men, the reign of righteousness, the new social order which Jesus wished to inaugurate, and which he expressed in the universal prayer, where he interpreted the phrase "thy kingdom come" with the companion and identical petition, "thy will be done on earth as in heaven." Some of the modern interpreters have employed the term "realm of God," or "domain of God." Any such expression has the value of breaking away from a stereotype which is familiar but archaic. Our democratic tendency in the modern world finds any reference to monarchy less appropriate than it was in Jesus' day. Yet the character of the "kingdom of God" is so clearly set forth in the Christian sources that probably it is in little danger of being misunderstood even by the most devoted advocates of popular government. Some terms are "made over" by habitual use. Jesus faced the same problem in his employment of the term. The word "kingdom" was the last one he would have chosen for his purpose had it not possessed certain values for which there seemed no equivalent in the language. He had to adopt it and reshape it to his purpose. Has not the church done the same thing through the centuries? The phrase does not express all the values of the Christian enterprise, but it seems the best we can find. H. L. W.

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NEWS *of the* CHRISTIAN WORLD

Social Creed for Methodists, South

Conference Rejects Term Episcopacy—A New Commission on Unification—Bishop Cannon Wins

(Special Correspondence)

JACKSON, MISS., May 2.—It takes about a week for a Methodist general conference to settle down sufficiently to discover what its problems are. The general conference of the Methodist Episcopal church, south, which is meeting here has now just about reached this point in its career. There are about 500 delegates from 41 conferences, together with representatives of several mission fields. The issues which have come to the front can be rated, in the importance attached to them by the delegates, about as follows:

What is to be the future of the episcopacy? There are those who wish it to continue as it is. There are those who want changes. It is proposed by those who would change it that bishops should be elected for a term of four years or eight years instead of for life. This desire arises out of the democratic tendencies of these days, and out of the conviction that the church must have an opportunity to correct a mistake made in an election. The episcopal address read by Bishop John M. Moore, one of the ablest ever read at a general conference, argues that a term episcopacy is a contradiction in terms and destroys the effectiveness of the office.

Financial Problems

What is to be the financial plan? The general conference through its committee on budget determines the amount necessary for the maintenance of the program of the church and its various boards. The amount is distributed to the annual conferences, and each annual conference distributes the assessment to the districts, and each district to the local churches. There has been such a decrease in income from these assessments that some changes in the plan are necessary. Some favor letting the local church decide on the amount it will give to benevolences, putting the church entirely on the voluntary gift basis. Assessments have become unpopular in the days of depression. A commission on a new financial plan has been studying conditions and plans for the past two years, and has presented to the general conference a new plan. It would reduce the allowances of the boards and seeks a combination of the voluntary giving and assessment plans. The assessments will be made as in past years, but the local church will have the right to say whether it will accept the assessment, and thus determine what it can give.

What is to be the supreme court of the church? Is the general conference to determine the constitutionality of its own acts? Is the college of bishops to have the right of veto? At the general conference four years ago it was decided to create a judicial council of nine members as the church's supreme court. That action has been approved by the vote of the annual conferences and at this conference the nine members of the judicial council will be elected. No member of that council can be a general officer of the church or a delegate to any general conference.

Are the presiding elders' districts to be increased in size, thus reducing the number of the presiding elders and decreasing administrative expense? Some feel that methods of communication make it possible for a presiding elder to supervise many more local churches than at present. Others feel that the presiding elder is really a promoting elder and that he cannot serve a larger district.

Unification Again to Fore

These are all problems of organization, and interest primarily the members of the Methodist Episcopal church, south. There are some problems of policy which must interest others as well:

What is to be done about unification? For a quarter of a century earnest efforts have been made to unite the Methodist Episcopal church, the Methodist Episcopal church, south, and the Methodist Protestant church. The last effort ten years ago resulted in a bitter discussion in the far south, and the plan for unification was defeated. Some of the delegates from the far south are insistent that the matter must not be presented at this conference. But a committee of five, of which I happen to be chairman, presented to the committee on church relations (consisting of 80 members) a report calling for the creation of a new commission of 25 members on unification; the commission is empowered to discuss unification with the Methodist Protestant church, the Methodist Episcopal church and any other church which desires such discussion. The report passed the committee on April 28, with only two or three dissenting votes, and will undoubtedly be passed by the general conference.

What is the attitude toward social evils? The conference has passed a resolution pledging itself to a continued fight on the liquor traffic, and a resolution endorsing the effort of Senators Nye and Vandenburg to investigate the manufacture of munitions as a cause of war. On April 28, the conference by an overwhelming vote adopted as the social creed of the church the following:

New Social Creed

1. Practical application of the Christian principle of social wellbeing to the acquisition and use of wealth; subordination of the profit motive to the creative and cooperative spirit.

2. Social planning and control in the economic process for the common good.

3. The right of all to the opportunity of self-maintenance; a wider and fairer distribution of wealth; a living wage as a minimum, and above this a just share for the worker in the product of industry.

4. Safeguarding of all workers against harmful conditions of labor and occupational injury and disease.

5. Social insurance against sickness, accident, want in old age, and unemployment.

6. Reduction of hours of labor as the

(Continued on page 678)

Spurn Second Mission Board

Philadelphia Presbytery Sees Peril in Independent Move—22,000 Attend United Missions Conferences

(Correspondence from Philadelphia)

PHILADELPHIA, April 30.—By 67-37, the Philadelphia presbytery voted its support to the Presbyterian board of foreign missions and its disapproval of the Independent board of foreign missions as follows: "Whereas, in this day of financial distress it is very necessary that our Presbyterian church support the work of the foreign missions we have already established, if we are to avoid the recall of consecrated men and women who have gone forth and who were never more needed in the foreign field than today; resolved, that we as a presbytery disapprove of the establishing of a new board of foreign missions in the Presbyterian Church in the United States, and we urge our people to support the one already established." By 65-38, a substitute motion, to make the support of the church's agencies a matter of "free will," was defeated. This was submitted by Dr. A. A. MacRae, assistant professor of Old Testament at Westminster theological seminary.

On the other hand, Rev. Charles J. Woodbridge, former Princetonian and missionary to the French Cameroun, now installed in his office at 12th and Market streets as secretary of the Independent board, has found 40 volunteers as missionaries under the Independents. Rev. and Mrs. Henry W. Coray, of Pittston, Pa., the first appointees, will go to North China. Of their appointment Secretary Woodbridge declared: "This is an historic occasion! This movement is the vanguard of a reformation in the Presbyterian church. We stand four-square on the Word of God."

Another leader of the Independents, Rev. Donald Barnhouse, of the Tenth Presbyterian church, left today on a 16-months' world-missionary tour for Hawaii, Japan, Korea, China, Siam, India, Arabia, Persia and Europe. In Korea he will address the golden missionary jubilee and in China the Kuling Bible conference. He will spend the winter in Berlin.

* * *

Church Federation Holds Anniversary Dinner

Pres. A. W. Beaven, of the Federal council, was guest speaker at the 25th anniversary dinner of the Philadelphia federation of churches, of which Dr. Charles E. Schaeffer was reelected president, and Dr. E. A. E. Palmquist executive secretary. A comedy skit, written by Dr. Palmquist, presented competitive appeals for a new suburban site, with congested city areas deserted. It was a unique and effective plea for Christian comity by "Orthodoxarians, Sanatarians, Heterodoxarians, Latitudinarians, Solarians, Lunarians."

The unity of the 26 denominations in the federation of churches was interestingly

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portrayed by a large cross eight feet high, with 26 light bulbs in a circle where the boards cross. The bulbs were not screwed in sufficiently to make a contact. Then one minister from each of the 26 denominations stepped up to the cross, turned the bulb, and said to the audience, who were in the dark: "My denomination (giving the name) takes its light from the Cross of Christ." When each denomination had thus turned on its light, the audience sang: "In the cross of Christ I glory." The closing prayer was offered by Dr. Edwin Heyl Delk, who had made the invocation when the federation was organized a quarter of a century ago.

* * *

22,000 Attend United Foreign Missions Conferences

The spring series of united foreign missionary conferences, under the committee of reference and counsel of the Foreign Missionary Conference of North America, through Sec. Leslie B. Moss, April 10-25, in five New Jersey cities: Hackensack, New Brunswick, Elizabeth, Plainfield, and Bridgeton, and three Pennsylvania cities in the Lehigh valley—Allentown, Bethlehem, and Easton—held conferences with ministers on troublous missionary questions, with church officers on missionary responsibilities, and with mission study leaders on plans and methods. The M.E.M. literature exhibit was very helpful.

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Dean Van Dusen Discusses Faith in God

"Something is fundamentally wrong," said Dean Henry P. Van Dusen of Union theological seminary before the pastors-religious educators conference, "in men's practical thought of God. The increasing dominance of scientific concepts in the thought of God have made God an *it*. Against that is Barth, with God as Thou. We have thought of God as the Ground of nature and Friend of man, not as the Sovereign of history. The recent jazz age saw advance in mastery over nature, rapid secularization, increasing unreality. Hence the life of the church must be brought under rigorous and unsparing examination, its message of God 'rethought,' its ministry experience something very close to conversion." Dr. George A. Buttrick spoke to the pastors on "The Interest of the Sermon," with the suggestion that great preaching is a nice mixture of the timely and the timeless.

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And So Forth

The 60th annual Protestant Episcopal church congress considered, among other problems, "In what sense do we wish Christendom united?" "What is the church's relation to social change?" "How should ministers, physicians, and psychiatrists work together?" "Why we need the Protestant, the Catholic emphasis?"

The Second United Presbyterian church has celebrated its centennial and the 40th anniversary of its pastor, Dr. C. S. Cleland, former moderator; St. James' Episcopal church, Dr. Joseph Fort Newton co-rector, its 125th.

Rev. Paul R. Pontius, of Lehighton, at the 118th Reading session of the Reformed church eastern synod, was elected president.

CHARLES DANIEL BRODHEAD.

New St. Louis in the Building

Municipal Auditorium Opened with Idealistic Events—"Decent" Liquor Control System Planned

(Correspondence from St. Louis)

ST. LOUIS, April 20.—In the opening of the new municipal auditorioum St. Louis has had two weeks of festive events. Beginning with a civic and military parade and addresses by the mayor, governor and a representative of the President, as well as spokesmen for civic and popular interests, on Saturday afternoon the great auditorium, music hall, assembly rooms and exhibit spaces were thrown open to the public. On Sunday afternoon a religious service was held with representatives of seven faiths speaking. A massed choir of 500 voices sang. On Monday afternoon an open forum for the discussion of social justice was held with a priest, a rabbi, a theological professor and a minister as speakers. This meeting was a cross-section of the whole city without national, racial or sectarian distinctions. Other days and evenings of the celebration were given to an exposition of industrial products, pageants and a period of grand opera.

The completion of the auditorium is the crowning event of the $87,000,000 public expenditure for city remodeling and beautification. The auditorium is an imposing

TO SAVE A PEOPLE

Hitlerism is slowly crushing the German people. Fascism is tightening its iron grip on Austria.

Those who openly oppose or even dare to criticize the Fascist terror are subjected to brutal repression.*

The families of anti-fascist prisoners are deprived of their means of subsistence and are denied unemployment benefits.

For bare subsistence they are dependent on funds raised outside their own country.

This help enables them to endure. It lifts up their morale and encourages them in the hope that they might regain their personal liberty and civil rights.

THE NEED IS PRESSING

The appeal from these martyred people comes with a particular directness to Americans, for we regard our personal and religious liberty as our most priceless possessions.

INDIVIDUALS: CLUBS: CHURCHES: } are urged to send individual or group gifts or collections taken in church services.

In the face of incredible difficulties, the International Relief Association is distributing relief widely inside Germany among the victimized families, without regard to race, religious belief, or political opinion. All anti-fascists have one common enemy against whom they must be helped.

Moreover, the International Relief Association is providing food and shelter for hundreds of wives and children of the brave Viennese killed in the recent uprising against Fascism in Austria.

Remember, the need is IMMEDIATE ***Please send remittances to the Treasurer***

American Committee — INTERNATIONAL RELIEF ASSOCIATION

Room 401, 20 Vesey Street, New York City

Oswald Garrison Villard, *Chairman* **Freda Kirchwey, *Treasurer*** **Sterling D. Spero, *Secretary***

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*To any interested in factual accounts of conditions in Nazi concentration camps and in Germany generally, the Committee will be glad to send a sample copy of its MONTHLY BULLETIN.

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structure in height equal to a 14 story building. The main building will seat 16,000 persons, the music hall 3,750.

Radiating from the center of the down town business district there are three 100-foot boulevards on the north, one on the south and one immediately on the east of the plaza. The new St. Louis presents a pleasing prospect to the visitor. Its citizens have pride in its development.

* * *

Seek "Decent" Liquor Control System

Almost five months have passed since the state legislature gave privilege for the sale of liquor by packages or drink. Discordant interests and an unwillingness to submit to restrictions and proposed license fees delayed enactment of the city ordinance. The mayor has kept his platform promise in appointing an outstanding citizen as excise commissioner. Mr. Harry Scullin, the commissioner, representative of large business interests and a civic leader, on the mayor's urging, has consented to oversee the heavy and intricate task of bringing back and licensing the sale of liquor. His pronouncements are commendable. He is a liberal and was against prohibition. He has never been a drinking man. He says the saloon, or whatever it is called, should not be the resort of criminals, nor a political headquarters. He thinks the open drinking places will be deserted by most women. His task is much complicated by the delayed legislation in that 6,500 federal licenses have been issued and approximately 4,000 places have been operating under permits costing $30 a year, while the maximum licenses for those which come under the St. Louis ordinance aggregate $625 per place a year.

The state commissioner says there shall be no bars, yet numerous places have been fitted up at much expense, inluding some hotels, with the regular saloon bar and fixtures. Beer of 3.2 content escaped regulation and may be sold by anybody anywhere, and does not come under the regulatory ordinances.

The strongest wet paper of the city advises the liquor crowd to proceed with caution, lest they arouse public sentiment by their lax laws and observance to begin another fight for extreme regulation and prohibition. The excise commissioner says: "St. Louis must show the rest of Missouri, one-half of which voted to retain prohibition, that we can conduct a liquor control system in decency and order."

* * *

Evangelical Synod Loses Leader

The passing of Dr. Casper W. Locher, president general of the Evangelical Synod of North America, removes a great and useful man from a position of efficient leadership. Dr. Locher was of the tenth successive generation in the ministry. He was born in Africa where his father was a missionary. His wife was the daughter of a clergyman and his son and daughters as wives of ministers are in the succession. After his graduation at Elmhurst and Eden he served prominent and successful pastorates in eastern cities. He was for 19 years chairman of the board of foreign missions of his church and in 1929 was elected president general. During his administration he had large part in effecting union with the Reformed church.

CHARLES O. RANSFORD.

Japan's Threat Disturbs Europe

New Budget Widely Criticized—Ten Thousand Hear Mosley Speech on Fascism—Death of J. H. Holmes

(Correspondence from England)

LONDON, April 24.—It is difficult, but an attempt may be made to measure the rise and fall of the political atmosphere. During the week the man who is sensitive to the news of the day has been brought down and kept down. First came the French rejection of the British proposals for disarmament, with its outspoken charges against Germany. The Germans on their side have not been slow in announcing their preparation of airdromes and their unification of command. Japanese speakers have spoken words of grave significance; some were probably "feelers" but the official explanations have invited the suspicion that Japan claims a place in the east which the western powers who do not understand, as she says, the Chinese mentality, have no right to have. Russia is so far silent, but Russia is neither blind nor deaf. It is an hour of crisis in the east and the ordinary citizens of this nation who have only the press to give them their facts are disturbed and bewildered. Our statesmen have been conciliatory and correct. They will go back to Geneva, but Geneva without America, Russia, Germany and Japan is not a parliament of mankind.

* * *

Criticism of The Budget

Last week I had to leave off at the moment when the budget had been explained by the chancellor. During the interval since I wrote, his proposals have been examined and in some quarters criticized. I do not anticipate that this budget will have a very stormy passage. Those who, in common with the archbishop of York, declared beforehand that they did not desire any reduction in the income tax unless first of all the "cuts" were restored in the unemployment grants were satisfied so far. The cuts are restored. Labor members have bitterly charged the chancellor with meanness. He has leaned, they say, to the side of the wealthy. They and others have begged the chancellor to use his surplus of last year in paying off part of the debt due on the unemployment insurance fund. Others again think that instead of taking 6d from the income tax the chancellor should have increased the allowances to taxpayers; at present, for example, a married couple is not taxed on the first £150; if that had been raised to £225, the figure at which it formerly stood, this would have been a considerable relief to the poorer income taxpayers, the "black-coated gentry." "No!" replied the defenders of the budget, "that would let out of the mesh of the tax a large body of payers and the more there are who pay the better!"

* * *

"Homu," a Pioneer In Papua

Till last week there lived in a south London suburb a man of whom few but missionary folk and ethnologists knew anything. He lived in Streatham, but his heart was always with his friends, the primitive tribes of Papua. When the right hour came he would talk of them in a way that held the hearer spellbound. He somehow had got into their lives and read their thoughts, and never a harsh word would he speak of them. For 28 years J. H. Holmes was an L.M.S. missionary in Papua, where he received his name, Homu. He did much to bring to the tribes the gospel of Christ; he studied the languages and he tells us how glorious an hour it was when he could say amen after he finished his translation of the New Testament into the tongue of the Namau tribes. There have been many great pioneers in Papua, men who but for the grace of God might have made magnificent pirates, but of them none was a greater missionary than Homu. When his health broke down in 1920 he came to live in London, but he dreamed all the time of his friends in that southern island. Last week after a short illness he died in London. And his works do follow him.

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Sir Oswald Mosley on British Fascism

Last Sunday in the Albert hall 3,000 black-shirts and 7,000 other hearers listened to what is admitted to have been a powerful oration by Sir Oswald Mosley. It was at once a courageous and a conciliatory speech. He and his people proposed to arrive at political power in a constitutional manner. They would secure a majority in parliament. Then they would proceed to action. They did not take their model from Rome or Berlin. They would be dependent upon the vote of parliament which could withdraw as well as concede authority to act. But this action would be different from that of cabinets in time past. The fascist M.P.'s would administer the will of their party in their own parliamentary divisions. Industry would be on a corporative basis. Economic nationalism would be the accepted principle. For "the humbug of liberty" they would substitute the "reality of liberty." Of all the parties they hated most the communists. But Sir Oswald made an attack also upon the prime minister and Mr. Baldwin, who was, as he saw him, a fine example of England asleep. So far Sir Oswald has not given much evidence at the polls that he can inspire the masses of the electors; if trade improves he will find his task harder. The one thing which would give him a rapid accession of strength would be a boom in communism.

* * *

And So Forth

Looking from the backs at Cambridge past Clare, the observer sees today the new university library. It has been designed by Sir Giles Scott; it is unlike any other building in Oxford and Cambridge. It will hold between 40 and 50 miles of shelves. There are three libraries to which all new books are sent—the British museum, the Bodleian at Oxford and this Cambridge library.

EDWARD SHILLITO.

Dr. Coffin to be Awarded Honorary Degree

Pres. Henry Sloane Coffin, of Union seminary, is to receive this year the honorary degree of LL.D. from St. Andrews university in Scotland.

Chicagoan Lists Dangerous Reds

New "Who's Who" Evokes Smiles—Prof. Shorey Dies—Chicago Commons in Celebration—Brotherhood Day

(Correspondence from Chicago)

CHICAGO, May 7.—"The housewife on a communistic crusade," as she calls herself, Mrs. Albert W. Dilling, of Kenilworth, a suburb of Chicago, who has long enjoyed a reputation as the north shore's most ferocious "red-hunter," has just published "A Who's Who and Handbook for Patriots." It is quite impossible within the limits of this correspondence to give her entire list of dangerous radicals even if only the names were given. Indeed, almost everybody who amounts to anything and ever entertained an independent thought is there. It is almost an insult to be omitted. Presidents Hutchins of Chicago and Scott of Northwestern are, of course, given prominent rôles. Preachers, teachers, industrialists and soap-boxers are all mixed up. Mahatma Gandhi, Mrs. Franklin D. Roosevelt, William Allen White, Newton D. Baker are out-of-town guests in the red-book, and the Chicago list includes such persons as Lorado Taft, the sculptor, Harold H. Swift, millionaire meat packer and president of the board of trustees of the University of Chicago, Dean Gilkey, Rabbi Mann, and so on and on. The reasons assigned for listing some of these persons in "the red net-work" are interesting: perhaps the most damaging is that given for including Rev. James Gordon Gilkey. He is, the book informs us, "a brother of Dean Charles W. Gilkey." Dean Gilkey admits that the charge is terrible, but states that he doesn't see what his brother can do about it. Perhaps with this solemn publication we have reached the end of this absurd blacklisting business. No one, surely, can give us anything sillier than Mrs. Dilling's book.

* * *

Death of Dr. Paul Shorey

The world's greatest Greek scholar and a very fine spirit was lost to human fellowship when Prof. Paul Shorey died on Tuesday, April 24. For 42 years he had been teaching Greek in the University of Chicago and, as a newspaper editorial says, "planting fine growths of the spirit" in many lives. A few months ago he gave the address at the university religious service in the chapel one Sunday morning, and the address, I understand, is to appear shortly as an article in one of our leading national magazines. It was a noble expression of faith in the abiding values and the highest loyalties of life.

* * *

Chicago Commons Celebrates 40 Years Service

Chicago Commons, which is Dr. Graham Taylor institutionalized, has been celebrating its 40th anniversary during the past week with a notable series of events. Unfortunately a slight cold prevented Dr. Taylor from attending the great public meeting at the Commons which was, in a sense, the climax of the week's celebration, but the program was brought to his bedside by the radio. He heard, among other things, the address which he was to have delivered, "The Fellowship of Forty Years," read by his daughter, Miss Lea D. Taylor, head resident of the Commons. Other speakers were Edward L. Ryerson, jr., president of the Chicago council of social agencies, who presided; Frank H. McCulloch, member of the board since 1901; James Mullenbach, former resident worker; Gerard M. Ungero, attorney and former resident; and Charles H. Dennis, retired editor of the Daily News. Telegrams of congratulation were received from Governor Horner, Grace Abbott, chief of the children's bureau at Washington, Gerard Swope, president of the General Electric company, and others. The Daily News, speaking editorially of the event, says: "The story of the Commons and of Graham Taylor for the last 40 years is the story of Chicago in its struggle for better things. It is woven into the fabric of everything in the city's life that makes for human welfare, social justice and civic worth."

* * *

Sunday Evening Club's Brotherhood Day Program

"Brotherhood day" was celebrated at the Sunday Evening club on April 29 in Orchestra hall with a program participated in by Dr. Justin Wroe Nixon of Rochester, Mr. Fred B. Smith of New York, Rabbi Louis L. Mann of Chicago, and President Clifford W. Barnes of the Sunday Evening club. "It is my purpose to respect the rights of human beings, and to judge each fellow-man on his individual merits alone. I will oppose every organized effort to evoke fear or hatred of any religious or racial group," is the declaration of the sponsors of Brotherhood day, which includes such notables as Alfred E. Smith, Felix M. Warburg and Charles Evans Hughes. Dr. Nixon discussed those deeper currents of our civilization which are drawing together men and women of different faiths and races to meet common dangers and to perform common tasks. Mr. Smith, who is chairman of the executive committee of the World Alliance for international friendship, made a powerful plea for a renewal of efforts to assure world peace. He also spoke on Monday morning to the union ministers' meeting in the Central Y.M.C.A. on "The Church of Tomorrow" which he hopes will be a better church than that of today. Dean Willard L. Sperry, of Harvard, was the preacher last night at the Sunday Evening club, and also at the University of Chicago chapel in the morning, as was Dr. Nixon on the preceding Sunday morning.

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And So Forth

Fourth Presbyterian church celebrated the silver jubilee of Dr. John Timothy Stone as pastor and pastor-emeritus last Sunday morning. Dr. Stone is also president of Presbyterian theological seminary.

The famous Episcopal cathedral shelter is to be removed from its present site at the old Cathedral of SS. Peter and Paul, and will probably be merged with Chase House and the Church of the Epiphany.

St. James church, mother of Episcopal churches in this city, is planning to celebrate its centennial throughout the period of the 1934 Century of Progress exposition. Joseph T. Ryerson, a descendant of one of the oldest families attached to St. James, is chairman of the centennial committee.

CHARLES T. HOLMAN.

Valuable New Books for your reading program

CHARACTER "BAD"
The Story of a Conscientious Objector As told in the Letters of
HAROLD STUDLEY GRAY
Edited by Kenneth I. Brown

Why did men become conscientious objectors? What did loyalty to their pacifist ideals involve? What happened to them as a consequence of their resisting governmental and public opinion? "This collection of letters written by an American conscientious objector during the months when his convictions were forming and in the period he spent in military imprisonment, is an extremely important contribution to the literature which interprets what the American mind passed through in the war years."—Dean Harold E. B. Speight, Swarthmore College. $2.00.

THE RETURN OF SPRING TO MAN'S SOUL
By IVAN LEE HOLT

The May Book in Harpers Monthly Pulpit. Dr. Holt is Minister of St. John's Methodist Episcopal Church, South, Saint Louis, known as the Cathedral Church of Southern Methodism, and his activity in interdenominational work has brought fame and recognition both here and abroad. $1.00.

I WAS A PAGAN
By V. C. KITCHEN

Over 25,00 copies sold here and in England. The latest book of Oxford group testimony called by *British Weekly* "the most fearless witness to uncompromising Christianity." $1.50.

THE MINISTER'S WEEKDAY MANUAL
Written and compiled by
Rev. G. B. F. HALLOCK

The author of *Doran's Ministers Manual* has prepared a handbook for the minister of whole year help toward meeting the many demands for weekday addresses from innumerable organizations in both church and civic life. $2.00.

GIRLS WHO BECAME ARTISTS
By WINIFRED and FRANCES KIRKLAND

The ideal graduation gift for a girl. Here are stories of famous women painters, sculptors and photographers—women whose artistic achievements should be a matter of general knowledge. $1.00.

THE NEW VACATION CHURCH SCHOOL
By W. DYER BLAIR

The Director of Weekday and Vacation Church Schools of the Greater New York Federation of Churches gives an effective program for the Vacation Church School, and a pointed, practical discussion of organization, administration, and equipment. $1.50.

Have you read? . . .

THE HOPE OF THE WORLD
Twenty-five Sermons on Christianity Today
By HARRY EMERSON FOSDICK. $1.50

THE FOUR GOSPELS
A New Translation from original Aramaic sources
By PROFESSOR C. C. TORREY. $3.00

JOHN R. MOTT
A Biography of our leading Christian statesman
By BASIL MATHEWS. $3.00

HARPER & BROTHERS
Publishers New York

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Institute Lauds T.V.A. Principles

Not Socialistic, Say Leaders—Tobacco and Prosperity—Old Age Pensions—Nashville Host to Institutes

(Correspondence from the New South)

NASHVILLE, May 1.—The Public Affairs institute at the University of Chattanooga was turned into a Tennessee valley institute this year, and the TVA held the center of interest. Ten of the technicians and all three of the directors took part in the discussions, as did also the governor of Tennessee, Ex-governor Lafollette of Wisconsin, Secretary Frances Perkins and many others, including Dean Pound of the Harvard law school and Dr. Howard Odum of the famous social trends report. There was universal approval of the fundamental idea underlying the undertaking as a regional experiment in socio-economic planning, though there was plenty of minor criticism. The plan was defined as one in cooperation rather than in socialism. It was described as resting on the conservation and restoration of natural resources, such as forests and soil, the combining of industrial wages with subsistance farming and gardening, and the development of cheap electric power for use on farms and in homes and factories. The institute was given large space in the newspapers of the area and attendance overflowed. Dr. Alexander Guerry, president of the university, who planned and executed the program as an "effort to add a little glamor to intellectual attainment," received generous praise.

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Higher Prices Bring Increased Prosperity

A general appraisal of the dark-fired tobacco sales of the central southern region reveals that an average price of about 10 cents per pound was realized as against less than 7 cents of late years. But studies by the Tennessee college of agriculture and other authorities conclude that even this year's price is slightly below the cost of production. Of course cost of production estimates depend upon prices given land and upon rental items charged. This commodity alone clings to the antiquated auction sale system. Its salvation depends upon the willingness of the growers to unite in cooperatives for grading and selling. All the relief experienced this year was contributed by the AAA and the RFC loans to the cooperatives. Even though cost of production, land charges included, was hardly realized this year the increase in prices brought a revival of trade that has given the whole region a prosperity not known in several years. Through crop curtailment and the processing tax it is estimated that the 1935 crop will bring twice that of 1933.

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Pensions for The Aged

An old age security map reveals the fact that Kentucky is the only southern state that has enacted a law giving pensions to the aged. The only states outside the south that have not passed such laws are Illinois, South Dakota, Kansas and New Mexico. Of the border states West Virginia has enacted a law and the citizens of Missouri voted overwhelmingly in favor of one in a statewide referendum. Arkansas passed a bill but the courts declared it unconstitutional. In Mississippi a committee of the house of representatives approved a bill. In North Carolina the governor has a committee at work on a bill to be presented to the next legislature and a like committee is at work in Arkansas. In Texas and Alabama leading candidates for governor are on record as favoring the legislation, as are also many candidates for the legislatures. The legislative bodies of Kentucky, Mississippi and West Virginia memorialized congress asking for the passage of the federal old age security law, and many of the leading journals of the south are advocating both federal and state legislation providing pensions for the aged poor.

* * *

Nashville Host to Two Institutes

The Friends' service committee offered to help underwrite an Institute of international relations in Nashville. The local Rotary club voted to not merely help but to take over the whole project. The institute will be held on the campus of Vanderbilt university the first ten days in July. Atlanta will put on the Friends' institute in late June and another will be held at Duke university.

The rural ministers' ten day institute was held by the Vanderbilt university school of religion the two weeks following Easter. There was an attendance of 164, representing a score of denominations and all the southern as well as several northern states. This was its eighth session.

* * *

And So Forth

In a recent meeting of the Nashville presbytery of the Southern Presbyterian church ringing resolutions on such social issues as war, crime, race, liquor, mob violence and industry were passed. Southern Presbyterians have generally opposed social service in church programs.

The shutting down of the large soapstone plant of the Virginia-Alberene corporation at Schuyler, Virginia, gives warning to the subsistence homestead colonies of the dangers in depending wholly on a private plant for a money income for the homesteaders. This company had operated for 50 years, had built a model town and given work to some 500 wage earners. Wages were good, churches, schools and a hospital were of the best for a community of its size, and the countryside depended upon it for its life.

The Alabama coal strike and lockout was compromised on the basis of a seven hour day, recognition of the union and a wage of $3.80 per day. The western Kentucky operators have closed their mines and asked for an injunction to prevent enforcement of the NRA order to pay $4.60 per seven hour day.

The family of a Negro youth lynched at Labadieville, Louisiana, has sued the sheriff for $10,000, claiming the lad has been proved innocent of the crime for which he was lynched. In Arkansas a sheriff and 11 deputies were ordered by a court to pay $10,000 to a white tenant for having tortured him in an effort to compel information. The judge warmly congratulated the jury on its verdict.

ALVA W. TAYLOR

'Bloody Record' Since Repeal

Wet Paper Lists "Debits" of Post-Prohibition Regime—Episcopalians in Anniversary—"Women Voters"

(Correspondence from New England)

BOSTON, May 1.—"What a shameful, drunken, bloody record Massachusetts has made on the highways since prohibition was repealed 19 weeks ago! The number of operators who have lost their licenses because of driving under the influence of liquor has increased almost a third. We are slaughtering 10 per cent more people with motor cars than in the corresponding period of 1933, and injuring one-fourth more. These are official figures. It is possible, of course, that the casualties would have been just as numerous if the 18th amendment and the Volstead act were still on the books, but highly improbable. The average person will conclude that we have here a case of cause and effect."

The above is not from a temperance advocate, but an editorial in the Boston Herald, one of the advocates of repeal, in its issue of April 17. This was followed by a page in the next Sunday's Herald, headed "The 'Red' and The 'Black' of the Repeal Ledger." "Credit: revenue collected has jumped 50-fold. Debit: women arrested for drunkenness increase in the last four months." (77 per cent.) Boston's police commissioner, Eugene C. Hultman, thought "we should bear in mind that repeal is still an experiment." Bently W. Warren, chairman of the state commission on liquor legislation, commented: "The worst feature of the new law is that it permits sale of hard liquors by the glass. This could have been prevented; and the people, so long denied spirits in any form during prohibition, would, I am sure, be entirely satisfied with the general use of beer and wine." Supt. Arthur J. Davis, of the Anti-saloon league, was given the center of the page to say: "One fact stands out: repeal has not solved the problem! Bootlegging is not eliminated." R. W. Coyne, of the department of justice, is quoted: "The greatest menace to the legitimate liquor trade is the illegal manufacture of alcohol which has reached a peak hardly surpassed during prohibition! The Herald is to be commended for its editorial. It should arouse both wets and drys to the social wreckage occasioned by drink and the utter failure of 'control.'"

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Massachusetts Episcopalians Celebrate

The diocese of Massachusetts celebrated its 150th anniversary on April 17. The first 75 years were reviewed by Prof. Joseph H. Beale of Harvard law school. On Sept. 8, 1784, five rectors from Massachusetts and two from Rhode Island organized the Episcopal Church in New England. It met annually, with lay representatives as well as clergy from each parish in those states and New Hampshire. Worship still had a Puritan simplicity. It was not till 1795 that a man was employed in Trinity church to lead the singing of the psalms in meter. Organs came later. Bishop William Lawrence, summarizing the last 75 years, rec-

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ognized as "the outstanding prophetic leader," Phillips Brooks, for 20 years rector of Trinity church, elected bishop in 1891. Suffragan Bishop Babcock said that before the revolution the English society for propagation of the gospel sent 333 missionaries to the colonies. Of the 13 missions planted in Massachusetts, all still exist, and three occupy buildings erected in the 18th century. The diocese still enforces the rule of that society, that the parish receiving aid must build a church and contribute to the missionary's salary.

In the business sessions of the convention, Bishop Henry K. Sherrill reported 3,473 confirmations the past year; suggested combinations of churches, withdrawals from some fields and entering on others; and disapproved raising of funds by games of chance. Bishop Lawrence—the diocese has the rare privilege of having three bishops, retired, active and suffragen—had pled for more adequate support of the episcopacy. A motion was made to penalize parishes which did not contribute. Suffragen Bishop Babcock, while urging fuller support, made it clear that financial contributions had always been and must be voluntary. This illustrates what a clerical member of the diocese remarked to me the day before: "Our system is really Congregationalism dignified by the episcopate." Rev. Ernest M. Paddock, in his report as examining chaplain, introduced a touch of humor by reading some of the amusing replies given by candidates.

* * *

Women Voters Face Problems of Citizenship

Last week Boston entertained the National league of women voters. When has anyone proposed such a non-partisan body of *men* to study political problems? Women created "a new thing under the sun," when Mrs. Carrie Chapman Catt, anticipating the complete enfranchisement of women, called in 1920 the first national congress, which resulted in permanent organization. Loud applause from 500 delegates expressed their enthusiasm for her as their renowned honorary president. Discussion and resolutions foreshadowed support of progressive measures, like the manager-plan in cities and counties, a merit system in civil service, ratification of the child labor amendment, government control of the manufacture of arms, international reduction of armaments, revision of war debts, and membership of the United States in the world court and League of Nations. Miss Belle Sherwin was succeeded by Miss Marguerite M. Wells of Minneapolis as president.

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Some Notable Happenings

The Rhode Island interdenominational commission on social action, which includes Jews, cooperated with the Rhode Island seminar on human relationships in observing April 29 as national "Brotherhood day." It also opposed a racetrack gambling bill, supported a 48-hour week for women, and planned to submit to the churches a statement in opposition to war and a pledge of non-participation.

A three day conference of Jews, Protestants and Catholics in Yale university closed April 22, with Rabbi Louis L. Mann of Chicago in the pulpit of Battell chapel. Twenty-five students of each religious group attended.

The states which are contemplating the legalizing of racetrack gambling might well consider the result in New Hampshire. "Bootleg gambling is as prevalent as ever. Eight weeks of legal racing at Rockingham have educated the people to the habit and vernacular."

Twenty organizations cooperated in bringing Senator Nye to Boston, April 28, to give a scathing exposure of the profiteering armament manufacturers.

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Presbytery Rebukes "Stormy Petrel of Presbyterianism"

The Providence presbytery meeting at Newport, R. I., April 17, repudiated the attempt of Dr. J. G. Machen to set up a new "fundamentalist" board of foreign missions. Rev. J. A. McClelland of New Bedford called it a "scandal," and warned against admitting to pulpits "men of the Machen type," such as had already, in New Haven and Portland pulpits, "defied their presbyteries." It was unanimously voted to "express utmost confidence in our board of missions and in the loyalty of its missionaries to the standards of our church" and to "enjoin the sessions of our churches to support loyally the work of our assembly's board." Rev. Harold L. Wilson of Providence was elected moderator.

EDWARD TALLMADGE ROOT.

Dr. Rufus Jones Resigns Professorship

Dr. Rufus M. Jones, for 41 years a teacher in Haverford college, is resigning his professorship at the age of 72, and will spend the summer in England. Dr. Jones will preach in the City Temple, London, and will attend the International Conference of Friends, which meets at Prague.

New York Catholic High Schools Will Boycott Indecent Films

The convention of Catholic high schools of the Catholic diocese of Rochester, N. Y., has gone on record against indecent films. The students pledged themselves to outright boycott of objectionable films, and to the encouragement of clean entertainment.

Conference Month in Kansas City

Three Important Gatherings Scheduled for May—Plan Religious Chautauqua—Dr. Brummitt to London

(Correspondence from Kansas City)

KANSAS CITY, May 1.—The month of May could well be designated as "convention month" in Kansas City, as three outstanding conferences of religious interest are scheduled for the month.

Final preparations are now under way for the sixth annual conference of the National council of federated church women. This conference will be held in the Trinity Methodist church May 15-17. More than 200 delegates from various parts of the United States are expected, among them women of national prominence, including Mrs. Grace Sloan Overton of New York, writer and lecturer on religious drama; Mrs. Howard A. Field of Detroit, president of the Michigan council of federated church women; and Mrs. John F. Graham of El Paso, Texas, creator of plays and pageants. Mrs. W. B. Clemmer of St. Louis, chairman of the spiritual life department of the council, will be in charge of the devotional service on the opening day of the conference.

From May 16 to 18 the seventh biennial conference of the Community Church Workers of the U. S. A. will meet in the Community church, of which Burris Jenkins is pastor. According to Dr. Richard E. Shields, executive secretary of the organization, the program will be built around the general theme, "community religion and spiritual recovery." Among the speakers will be Dr. Burris Jenkins, Rev. Orvis F. Jordon, editor of the Community Churchman, Rev. Cliff Titus, Mrs. Daniel A. Poling and Mrs. Grace Sloan Overton.

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one of the affiliated groups meeting with the National conference of social work, which will meet here May 20-26, will feature outstanding national leaders on its program, dealing with the general subject, "What the churches can do for their own unemployed." Among the speakers will be Dr. Roy B. Guild, associate general secretary of the Federal council, Rev. Ambrose Hering, secretary of the Lutheran welfare council of New York, and Prof. Albert Z. Mann, of the International Y.M.C.A. college, Springfield, Mass. Prof. Fred Eastman of the Chicago theological seminary and Dr. Worth M. Tippy, of the Federal council, will discuss the question, "The Improvement of the Commercial Cinema."

* * *

Inaugurate Religious Chautauqua

An interdenominational and interracial showing of the vital necessity of religion and the church in present-day life will be the purpose of a "religious chautauqua" to be instituted in the Immanuel Presbyterian church of this city. The series will extend through a month or more, and the speakers participating will represent the Catholic, Protestant and Jewish faiths. There are also to be representatives of the Indian and Negro races. According to Dr. William G. Burton, pastor of the church, no religious event of so inclusive a nature has ever before been planned in the city.

* * *

Church Council on Old Age Pensions and Lynching

The executive committee of the Kansas City council of churches recently approved the action of its social service commission, indorsing senate bill No. 493, providing for an appropriation by the federal government to assist the states in establishing old age pensions. The council was among the supporters of the amendment to the Missouri constitution authorizing legalization of old age pensions.

The council's commission on race relations, Rev. A. J. Dahlby chairman, adopted as its own expression a resolution recently passed by the executive committee of the Federal council calling for a federal law against lynching.

* * *

Dan Brummitt To London

Rev. Dan Brummitt, editor of the Central and Northwestern editions of the Christian Advocate, publication of the Methodist Episcopal church, left today for London in a temporary exchange of editorships with Rev. Benjamin Gregory, editor of the Methodist Times and Leader of London. Dr. Brummitt will not return from England until after September 1.

* * *

Break Ground for New Educational Building

On a recent Sunday the First Presbyterian church of Wichita, Kans., held a special ground-breaking ceremony signalizing the first step in the construction of a $100,000 educational plant addition to the church. This new step was made possible through the generosity of a member of the congregation. Music for the ceremony was provided by the College of Emporia robed a capella choir of 100 voices, under the direction of Dean Daniel A. Hirschler of the College of Emporia school of music.

IVAN G. GRIMSHAW.

Protest Treatment of King Gordon

Dr. George Pidgeon Speaks for "Social Passion" of Church — No Social Service-Evangelism Merger

(Correspondence from Canada)

TORONTO, May 2.—The influence of money power in the church has recently been the subject of serious discussion and two significant incidents have more than local and sectarian interest. In each case the voice of money power was suspected or recognized, and in each case definitely rejected. The case of Prof. King Gordon of the Montreal United colleges has stirred the Christian community. The college board, as previously reported, obeyed the general council's mandate to reduce its staff by terminating this young man's tenure of the chair of Christian ethics. The matter was reviewed in the executive of the general council and, though the gravest warnings of consequences were given, the executive with only three or four dissenting votes called on the board not to implement their resolution until the general conference, meeting in September, shall have opportunity to revise its mandate. The resolution of the executive explicitly stated that the impression created on the mind of the church by the dismissal is so serious that it creates a situation such as the general council could not foresee.

The case for the college board was presented vigorously enough by Dr. Leslie Pidgeon of Montreal while his brother, Dr. George Pidgeon, the first moderator of the United church, now taking a needed rest in the south, wrote a letter urging that nothing should be done which would impair or offend the social passion which is the outstanding characteristic of the church. A decisive word was uttered when Dr. D. N. McLachlan, usually extremely reticent, pointed out that in two other colleges when a vacancy arose in the chair of Christian ethics the place had not been filled but the duties had been distributed among other members of the staff. The executive clearly was impressed by this reminder; and, however accidental the three incidents may have been, even coincidental, the time had come to stop such sequences. Dr. Leslie Pidgeon pressed for final action at this meeting; but, had that happened, no one can doubt the decision of the executive which is composed of a highly responsible and deliberative body of men and women.

* * *

Will Not Merge Evangelistic And "Social" Boards

A similar issue arose out of another item in a famous report on economies in the United church. This proposed the amalgamation of the board of evangelism and social service with that of home missions. The general council referred this to its executive for study and report. The executive set up a special commission to give effect to this program; and this commission, after hearing the boards concerned, reached a unanimous conclusion that no such amalgamation could be recommended. It transpired that this amalgamation was suggested by the belief in certain influential sections of church membership that officials of the board of evangelism and social service gave too much attention to the ethical problems presented by the contemporary changes in economic and political organization. An echo of this criticism was heard in the executive of the general council and it came from one who is not regarded as either unintelligent, unchristian or reactionary. But the executive unanimously endorsed the findings of the special commission. It is quite clear that the United church has, like Columbus, set its course and will keep it straight into the west.

* * *

Oxford Groupers and Social Justice

The Oxford groupers sought both in Toronto and in a later visit to Ottawa to neutralize two serious criticisms evoked last year. To offset the charge of indifference to social justice they adopted the slogan "World saving by life changing." But no new content was given to the "changing," nor was there any sign of a more organic type of Christianity. On the other hand, to emphasize the need of education in Christian life they stressed an appeal to youth in high schools. We saw students publicly challenging their teachers for Christ in response to the teachers' challenge of the students for education. But again there was not the least sign of growing appreciation of the place of intelligence in the interpretation of the will of God. Yet, however defective and limited the work of the groupers may be, one sees beyond question definite evidence of genuine awakening of many adolescents to the claims of God on young life. Doubtless many have been enlisted in definite organized effort to promote Christian devotion in the high schools; and, whatever the shortsightedness of outlook, the intensity and reality of devotion in many cases is gladly recognized.

* * *

Among Churches and Colleges

Important changes in church and college are announced. Miss Gertrude Rutherford, who for 12 years has been associate secretary of the Student Christian movement of Canada, goes to be principal of the Training School for women workers. Miss Jessie MacPherson, who for a similar period has been the marvelously effective secretary of the girls' work board, is appointed dean of women for Victoria college in the University of Toronto.

That college honored and recognized distinguished work through many years by conferring a doctorate on Ernest Crossley Hunter who entered on a pastorate with an almost empty church in the heart of Toronto's shopping district and converted it into "The House of Friendship." After several years of arduous toil he has accepted a call to First church, Hamilton, one of the largest congregations in Canada. He carries with him the love and admiration of the whole community. He succeeds Dr. J. E. Hughson who is called to Metropolitan church, London.

Erskine church, Toronto, has called Rev. Philip Duncan of Edmonton, who is understood to be ready to accept the call. Dr. Hunter's vacant chair will be taken over by John D. Parkes who did fine pioneer work in the far north.

ERNEST THOMAS.

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50,000 March in May Day Parades

Socialists, Communists Hold Mass Meetings—Dr. Durant Hopeful for America—The "University in Exile"

(Correspondence from New York)

NEW YORK, May 5.—May day has come and gone. Under ample and courteous police protection both socialists and communists celebrated international labor day. As had been previously arranged the communists ended their parade with a mass meeting at Union square and the socialists at Madison square. In the communist parade there were nearly 25,000 participants and their mass meeting gathered about three times this number. The socialist parade was somewhat larger than the communist but their mass meeting was not so large. Many of the outstanding speakers of both groups addressed their respective meetings. Charles Solomon, who was recently socialist candidate for mayor, said that while the red flag was illegal in this city most of the younger policemen on duty at this May day gathering would live to see the day when the red flag would be not only legal but almost official in New York city. Last Tuesday probably saw more demonstrators and onlookers in this city than any previous May day. So great were the crowds that the Fifth Avenue association entered a vigorous protest to the police department for permitting May day parades. To quote their protest, "Nothing that has been permitted in the midtown section in many years paralyzed business to the extent that yesterday's parade did."

* * *

Brotherhood Day Widely Observed

Brotherhood day was widely observed in our city churches last Sunday. Dr. Fosdick, Dr. Merrill, Rabbi Israel Goldstein and many other well known religious leaders pleaded for mutual understanding on the part of our religious and racial groups. Dr. Goldstein asked that legislative curbs be placed on the organized propaganda which is intended to raise up fears of one element of the population against the other.

* * *

Dr. Durant Points Way to Utopia

Dr. Will Durant, formerly director of Labor Temple school and well known author and lecturer, spoke last Sunday morning in the pulpit of Rabbi Wise at the Free synagogue. Dr. Durant as always was stimulating and vivid and particularly so this time as he addressed himself to the question "Is our civilization dying?" Believing that America would continue to exist as a nation long after Europe had gone into decay he made a number of suggestions which he said are "collectively guaranteed to bring Utopia." Among these definite suggestions were the preventing of reproduction by defectives, the legalizing of birth control, the development of the civilian conservation corps into a large and permanent body in which every youth in the land would be required to serve for a year. He also urged that a commission of men and women of tested reputation and intelligence be appointed to formulate a brief code of ethics for modern life and that our philanthropists endow chairs for good teaching rather than great buildings and elaborate equipment.

* * *

The University In Exile

The "University in Exile," made up of teachers of outstanding ability who have had to flee from the Hitler regime in Germany, has completed its first session. Under the aegis of the New School for social research it has attracted many students and has been so successful that it is to be continued for another year. An appeal for funds for its support is being made and Prof. Charles A. Beard recently made an address praising the work done by these exiled teachers in which he said: "We welcome these students not as exiles, but as leaders in a common cause. And the best answer that those interested in education can make to the menace of Hitlerism is to guarantee the perpetuity of this institution, for it has assumed indomitable leadership in rallying the forces of education against the dark enemies of all the values that make life worth the living."

* * *

Dr. Percy Silver Resigns

Dr. H. Percy Silver, rector of the Protestant Episcopal Church of the Incarnation at Madison Avenue and 35th street, resigned two weeks ago. He has been ill for some time with a heart ailment and has found it necessary to give up this active ministry. Dr. Silver came to the Church of the Incarnation from the United States military academy at West Point.

* * *

Baptist Young People's Parade

The Baptist young people of this city have scheduled a parade for tomorrow afternoon. It is expected that 1,500 young people at least will take part and the line of march will be from Broadway at 66th street down to 59th street and over to Fifth avenue, and thence on to the Calvary Baptist church. At this church the fourth annual Baptist young people's mass meeting will be held. It is pleasing to see that our Christian young people are beginning to show some of the activity so characteristic of our communist friends.

* * *

American Bible Society Meets

The 118th annual meeting of the American Bible society is to be held next Thursday afternoon at the Bible House. As usual the activities of the previous twelve months will be reviewed. In addition Prof. Samuel M. Zwemer of Princeton theological seminary will speak.

EDMUND B. CHAFFEE.

Gives History of A.F.U.I.

TVA Director Discloses Utilities Hand Behind Investors' Body

In a speech before the League of Women Voters delivered in Boston on April 24, Director David E. Lilienthal of the Tennessee Valley authority made public the history of the American Federation of Utility Investors, Inc. This is the organization which has attracted so much attention in church circles since its presidency was assumed by Dr. Hugh S. Magill, general secretary of the International Council of Religious Education. On May 4 Dr. Magill announced his resignation of this position.

"According to reports in the New York Journal of Commerce," said Mr. Lilienthal, "the American Federation of Utility Investors, Inc., had its genesis early this year in a committee formed after the annual meeting of one of the largest utility holding companies. A report of this meeting in the New York Journal of Commerce, in its issue of Jan. 11, stated that it is proposed that 'the industry adopt an aggressive policy and arouse the stockholders to the fact that their interest was being jeopardized.' The Journal proceeds: 'It was suggested that it would be better for stockholders to make the move rather than the utilities themselves.' 'One of the great difficulties,' to quote again from the Journal, 'surrounding the formation of a stockholders committee was the securing of sufficient funds for expenses. Suggestions had been made that the utilities contribute. This, however, met with little approval, for it was felt that the movement would then be labeled as coming from the companies. Large investors, institutions, banks and insurance companies were approached with the result that the association has made subscription voluntary, in the amounts of one dollar or more a year from all members.'

"With this 'independent' beginning, then, the federation was organized. As the Journal said in this same account of Jan. 11, 'the American Federation of Utility Investors was formed by prominent men not identified with the utility companies, with headquarters in Chicago. It was felt by some that the movement originating in the middle west rather than in New York would immediately eliminate any feeling

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that it was being engineered by interests centered in the metropolitan area.'

"So we see that this organization, if we are to believe the New York Journal of Commerce, from the very outset laid its plans to deceive the public of its true origin. To disguise its origin and alliance with the financial world of New York, it was decided that the federation should have its headquarters in Chicago. The irony of protecting the federation's fair name by moving it to Chicago, of all places, is almost overwhelming. According to a writer in the Chicago Tribune's financial department, the federation is circularizing utility investors with the aid of utility holding companies, which he names.

"The purpose of this movement is evident. In an attempt to save holding company capital superstructures, much of which never did have sound business justification, some holding companies, disguised in the robes of the widows and orphans, are ready to pit the securities owners against the consumers. Twenty million American homes are to be denied the full benefits of a great national resource in order that inflated stock may pay out. On such an issue there can be only one result. The tide of public opinion will continue to run against an industrial leadership which lends itself to such a scheme. The American people will never submit to a program of this sort."

SOUTHERN METHODIST CONFERENCE

(Continued from page 670)

general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

7. Such special regulations of the conditions of work of women as shall safeguard their welfare and that of the family and community.

8. The right of employes and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good.

9. Abolition of child labor; adequate provision for the protection, education, spiritual nature and wholesome recreation of every child.

10. Protection of the family by the single standard of purity, educational preparation for marriage, home-making and parenthood.

11. Economic and social justice for the farm family; preservation of the distinctive values of rural life.

12. Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.

13. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions and of criminal court procedure.

14. Justice, opportunity, and equal rights for all; mutual good will and cooperation among racial, economic and religious groups.

15. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

16. Recognition and maintenance of the rights and responsibilities of free speech, free assembly and a free press; the encouragement of free communication of mind with mind, as essential to the discovery of truth.

JACKSON, MISS., May 9.—The second week of the general conference has closed and it has been marked by some important decisions and legislation. As I felt sure would be the case, the conference passed almost unanimously the resolution creating a commission on unification to negotiate with the Methodist Episcopal church and th Methodist Protestant church and other interested churches on the subject of union.

It was a great day in southern Methodism when the general conference made a college education a prerequisite for entrance into our ministry. During the past 20 years we have required a high school education and then two years of college training and now a college degree. Churches in other sections may be astonished that we have not had this requirement long before. For two reasons it has been a difficult thing to make any such requirement. The southern Methodist church is still largely rural, and presiding elders have insisted that there are districts in the south where college and seminary graduates will not go, and where they will be misunderstood if they do go. It is also true that we have not had enough ministers with college education to supply all our pulpits. But the times and the churches now demand a better educated ministry.

Retain Life Term for Bishops

One of the most interesting of all the debates in the conference was on the subject of limited episcopacy. Those who favored the election of bishops for a term of four or eight years, instead of for life advanced these arguments:

1. Methodist bishops have too much power, more than any other ecclesiastics except Roman Catholic bishops.

2. There is too little chance to be rid of an autocratic or inefficient bishop if election is for life.

3. In a democratic age it is not right to have such differences in position within the clergy as that between a life-term bishop and a minister of the church.

Those who were opposed to a term episcopacy insisted:

1. That we must have episcopacy or else go to a congregational system of government, a term episcopacy being neither.

2. That episcopal Methodism has advanced more rapidly than those Methodisms which have more of the congregational system.

3. That the episcopal system has provided a minister for every church and a church for every minister in these days of crisis and depression.

When the vote was taken it stood 252 to 131 in favor of life terms in the episcopacy, but the conference then adopted a plan for the retirement of a bishop for inefficiency and unacceptability.

The controversy about the retirement of Bishop James Cannon, jr., aroused the greatest emotional excitement. Few people in other churches understand the situation in which the bishop found himself. He was on trial in Washington when the general conference assembled; he was acquitted on the third day of the conference, and he reached Jackson on the fifth day. His character and administration, as those of all the bishops, must be approved by the committee on episcopacy. Two years ago charges against the bishop were investigated by a church committee and after five days of searching investigation he was exonerated; then he was found "not guilty" by the jury in Washington, in the civil trial. So there were no charges against the bishop and the committee on episcopacy passed his character. However the committee voted against his continuance as an effective bishop; by a few months only he escapes retirement for age at this conference.

Bishop Cannon's Case

When the committee's report came before the general conference it was moved by his friends to make Bishop Cannon an effective bishop, in spite of the committee's adverse report. The debate was earnest but not so bitter as four years ago. The supporters of the motion to make Bishop Cannon an effective bishop argued that the bishop faces no charges in the church; that the church must not turn against him when the court has cleared him; that the "wet press and wet forces" would rejoice in the bishop's retirement as punishment; that the law of the church permits retirement for one cause only, viz., infirmity, and the bishop is not infirm. Some who voted for the bishop's retirement dislike him personally, but most of those who voted so believe that his usefulness as a bishop is at an end, and that his continuance in that position would injure the church. The general conference voted 269 to 170 to retain the bishop as effective. Later in the week the board of temperance and social service, of which Bishop Cannon was chairman, was discontinued, and Bishop Cannon was assigned to episcopal service on the pacific coast.

There is no doubt that Bishop Cannon has been persecuted as few churchmen. Even those who think his effectiveness as a bishop is ended must acknowledge that he can draw as large a crowd of listeners as any churchman in America; that he is courageous and able, with as keen an intellect as any man in the country; that he has disproved all charges brought against him in church and state courts. They feel, however, that he should have retired because so many in the church have lost faith in him as a church leader. The action of the conference in making him effective, when the law of the church recognizes only infirmity as a cause for retirement, after character is passed, is probably the only action it could take; but one reason for the discontinuance of the board of temperance and social service was undoubtedly the desire to prevent the bishop's speaking for the church as chairman of that board.

IVAN LEE HOLT.

Methodist Commission on World Peace Meets

Ralph W. Sockman and Kirby Page were scheduled to speak on Monday evening, May 14, opening the sessions of the Methodist commission on world peace, held at Garrett biblical institute, May 14-16. On Tuesday morning the chief event was a general discussion of present issues and the functions of a church commission on world peace and other educational agencies of the church, with Mr. Page presiding. An afternoon of reports was to be followed by an evening session at which Bruce S. Wright, Walter W. Van Kirk and others were to speak. An open meeting for ministers and

laymen is scheduled for Wednesday, May 16, the general theme to be "Making the Church an Effective Agency for World Peace." Prof. Garfield Cox, of the University of Chicago, will give an address in the evening on "The Economic Bases of War and Peace."

Negro Editor Honored by French Literary Organization

The Institute of Arts and Letters of France has conferred membership on Robert S. Abbott, founder, publisher and editor of the Chicago Defender, Negro publication. Only one other American was given this honor this year: Prof. F. T. Blanchard, chairman of the department of English at the University of California.

Secretary Ickes at Northwestern U. Commencement

Harold L. Ickes, secretary of the interior, will deliver the commencement address at the Northwestern university's annual commencement, June 16. Bishop E. L. Waldorf will give the baccalaureate sermon.

University Church Workers Back Conscientious Objectors

The triennial conference of Church workers in universities and colleges, Rev. Eugene Dunham, president, has sent a letter to 90 presidents of colleges and universities, asking favorable consideration by their boards of trustees for a resolution which reads in part: "Resolved: that the members of the triennial conference of Church workers in universities and colleges submit their request that students who are conscientious objectors to compulsory military training . . . be exempt from participation . . . on the expression of their willingness to take any fair alternative requirement established by the individual university in which they are enrolled."

Reformed Church Synod to Meet in Grand Rapids

The meeting of the general synod of the Reformed Church in America was not held last year for the sake of economy, but this year the 128th annual session will be held in Grand Rapids, Mich., on June 7.

Negro College Host to Interracial Conference

Last month 140 white and Negro delegates from 11 colleges met for an interracial conference at Lincoln university, Jefferson City, Mo. Dr. Goodwin Watson, of Teachers college, Columbia university, was the principal speaker. The conference was held under Y auspices.

Episcopal Council Cuts Budget

The serious financial situation facing the Episcopal church is indicated in the fact that, although deep cuts have been made by the National council in the budget adopted by the general convention for 1934, a million dollars is needed to provide funds for missions, education, etc. A cut of 37 per cent has been made in the amount authorized by the general convention for domestic missions for 1934, which was $1,052,420. The authorized $2,092,310 for foreign missions has been cut 35 per cent; $129,399 for religious education, cut 48 per cent; $42,325 for Christian social service, 42 per cent; $109,950 for field department, 47 per cent; $106,835 for publicity, 53 per cent; $57,422 for woman's auxiliary, 30 per cent.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Crosby Case

(Wynne Gibson, Alan Dinehart) (Univ) Fairly exciting murder case with identity of murderer skilfully concealed but nothing distinctive about story. Same familiar plot, many suspects of shady pasts, much footage devoted to police grillings. Natural acting but chief merit is keeping audience guessing.

For A: Mediocre. For Y: Hardly. For C: No.

I Believed in You

(Rosemary Ames, John Boles) (Fox) Idealistic heroine drawn into life of Greenwich village suffers disillusionment when man she loves and his friends prove worthless, pseudo-artists and fakers. Ably presented and acted, but not very convincing and character and dramatic emphasis overdrawn.

For A: Hardly. For Y: Perhaps. For C: No.

Lazy River

(Robert Young, Jean Parker) (MGM) Uneven picture of humble life in Louisiana bayous, with some human appeal, but mostly sordid melodrama. Jailbird hero and two crude pals save heroine and family from heavy villain by safe-cracking and pocket-picking. Ethics are badly jumbled.

For A: Mediocre. For Y: Doubtful. For C: No.

Mystery of Mister X

(Robert Montgomery, Elizabeth Allan) (MGM) Thoroughly mystifying murder story, superior in treatment, direction and acting. Brutal killings of London policemen baffle Scotland Yard. Trail crosses that of sagacious "gentleman" thief, who deftly traps the real murderer. Suspense beautifully maintained throughout.

For A: Very good of kind. For Y: Probably good. For C: Not for them.

Stand Up and Cheer

(Warner Baxter, Madge Evans) (Fox) Central idea of a new, high-pressure secretary and department at Washington, to organize entertainment to cheer up nation and laugh off depression, becomes buried under stream of vaudeville acts and songs that often miss fire. Labored and unconvincing for the most part.

For A: Hardly. For Y: Only fair. For C: No.

20th Century

(John Barrymore, Carole Lombard) (Columbia) Hectic struggle between artistic temperaments of great theatrical producer and actress he made a star. Satire is lost in fast and furious mixture of farce, melodrama, burlesque and sheer clowning. Barrymore simply lets go. Some rare comedy by Walter Connolly.

For A: Good of kind. For Y: Probably good. For C: Hardly.

Twenty Million Sweethearts

(Dick Powell, Ginger Rogers) (Warner) Title means admirers of new radio singer, pushed to premature prominence by incredibly fast-talking manager. The one real sweetheart sacrifices her own radio position to give hero his chance. Mills Brothers and Ted Fiorito also appear. Clean throughout.

For A: Entertaining. For Y: Very good. For C: Amusing.

Best Recent Films for the Family:

Hi, Nellie! — Wild Cargo
David Harum — Sweden, Land of the Vikings
Smoky — House of Rothschild

Films of Special Interest to Adults:

I Was a Spy — Catherine the Great
Carolina — The Lost Patrol
Death Takes a Holiday — Rip Tide

BOOKS RECEIVED

Creative Teaching, Letters to a Church School Teacher, by John Wallace Suter, jr. Macmillan, $1.25.

Youth Immortal, a Life of Robert Herrick, by Emily Easton. Houghton-Mifflin Company, $3.00.

This Best Possible World, by Frederick L. Hackenberg. Robert O. Ballou, $2.00.

The Chinese Renaissance, by Hu Shih. University of Chicago Press, $1.50.

Schleiermacher and Religious Education, by Andrew R. Osborn. Oxford University Press, $2.50.

Sails and Anchors, by Harold Cooke Phillips. Judson Press, $1.00.

The Red Festival, by Mary K. Simkhovitch. Morehouse, 10 cents.

America's Recovery Program, edited by Clair Wilcox, F. F. Fraser and P. M. Malin. Oxford, $2.00.

Judaism, by Morris Lichtenstein. Jewish Science Pub. Co., $2.00.

Developmental Psychology, by Florence L. Goodenough, Appleton-Century, $3.00.

Three Plays: The Garbage Man, Airways, Inc., Fortune Heights, by John Dos Passos. Harcourt, $2.50.

Poetry, its Appreciation and Enjoyment, by Louis Untermeyer and Carter Davidson. Harcourt, $3.50.

Human Values in Music Education, by James L. Mursell. Silver, Burdett & Co., $2.40.

Statesmanship and Religion, by Henry A. Wallace. Round Table Press, $2.00.

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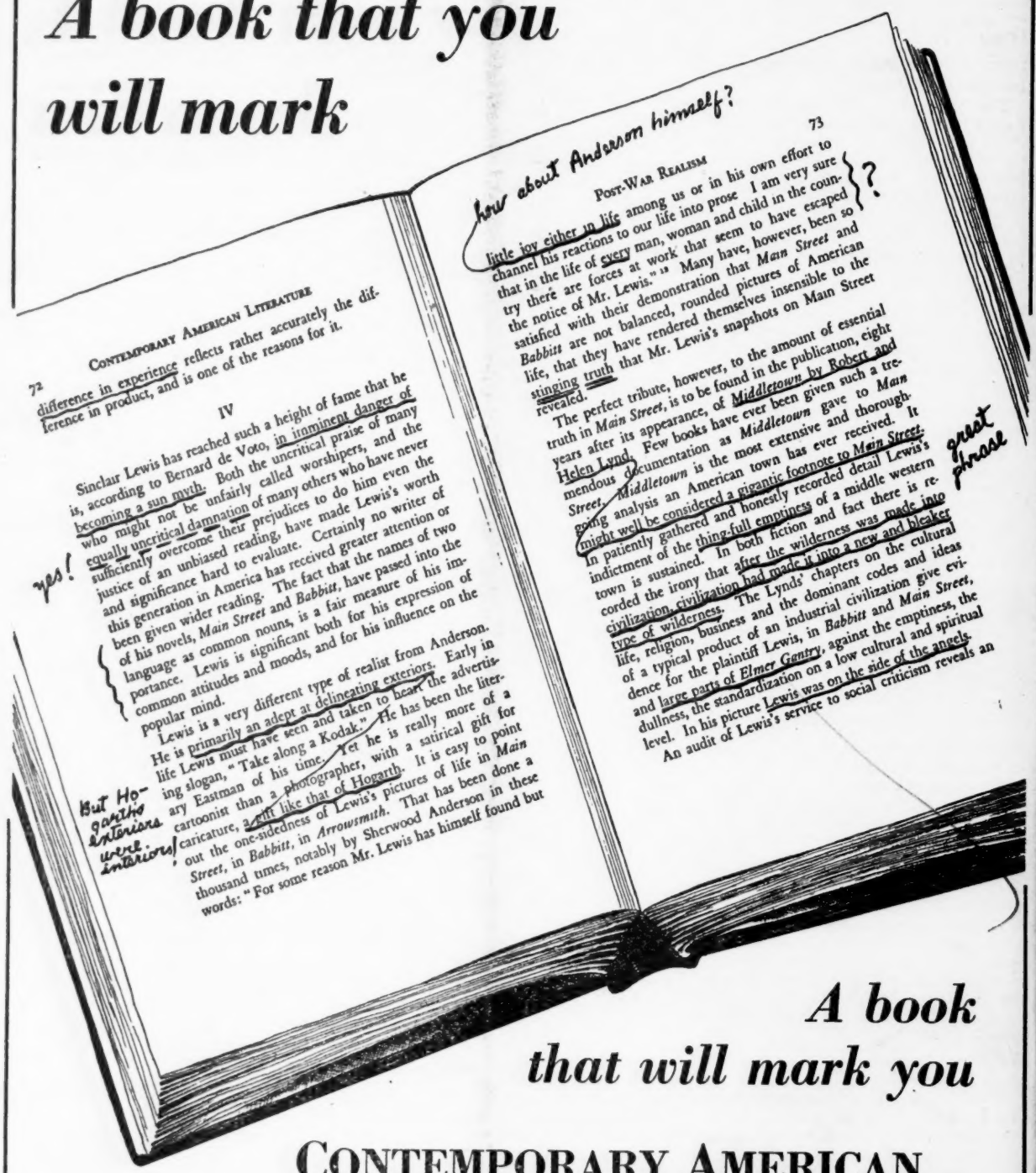

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